TRANSACTION No. 57 FEBRUARY 12, 1901

The Historical and Scientific Society of Manitoba

# Early Red River Culture

BY

MRS. GEORGE BRYCE
A MEMBER OF THE SOCIETY

Smithsonian Institution,
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National Museum.

WINNIPEG:
MANITOBA FREE PRESS COMPANY
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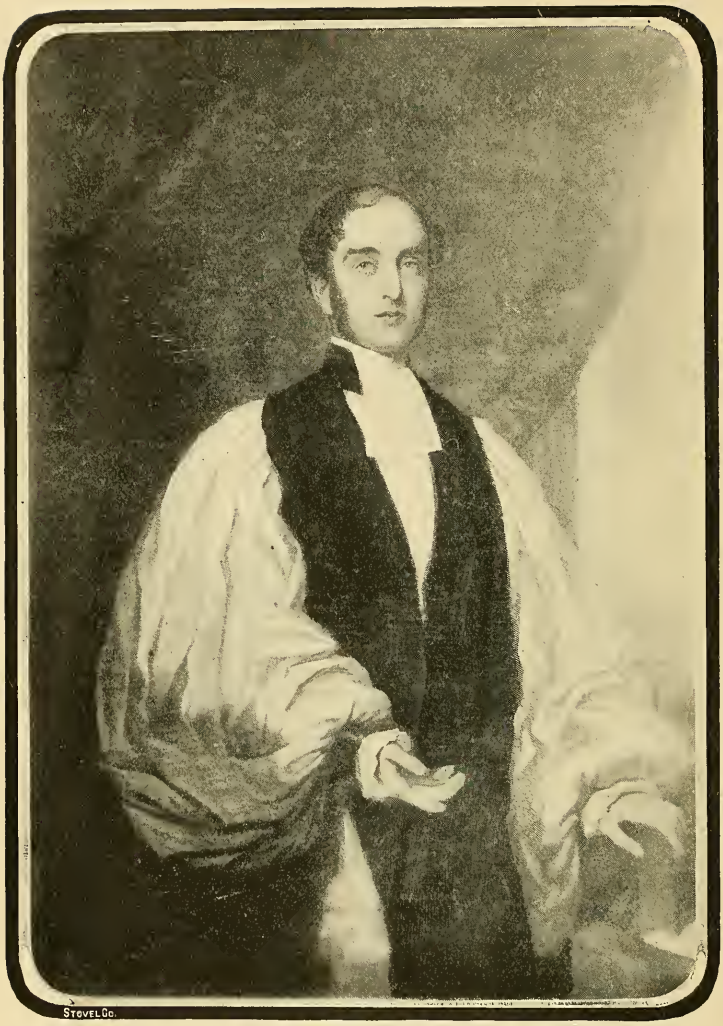


THE RIGHT REVEREND DAVID ANDERSON, D.D.
First Bishop of Rupert's Land.

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# EARLY RED RIVER CULTURE

The annual meeting of the Manitoba Historical and Scientific Society was held in the Council Chamber, Winnipeg, on the evening of Tuesday, 12th February, 1901.

Rev. Walter Burman, the president of the society, occupied the chair, and introduced Mrs. Bryce, the wife of the Rev. Dr. Bryce, to read her paper :

Mrs. Bryce said :

The definition of culture as connected with our subject must be a very simple one. The Greek culture of Plato may have made its way into the enlightened minds of some of the scholarly men that penetrated into the wilds of the Northwest, but speaking in a general way the culture of Goethe or of Mathew Arnold would not be dreamt of in the philosophy of Red River. It will be sufficient for our purpose to define the term as something analogous to making the best of oneself under difficult circumstances.

The Red River settlement, in a great measure owed its origin to the fur-trading companies, who, first of white men were the explorers and settlers of the remoter parts of British North America. It would be well, therefore, to extend our geographical limits and give a short historical sketch of the influences that affected Red River and eventually made it the centre of culture in the Northwest.

It will be unnecessary to go back to the time when in 1670 the Hudson's Bay Company received its charter and took possession of the inhospitable shores of Hudson Bay. Any evidences of literary ability in that early period or indeed in the following century, are contained in the writings descriptive of the contests of the company with the French, who claimed the bay on the plea of priority of discovery, and of explorations into the interior of the country or in search of a Northwest passage. These writings can hardly be said to belong to the culture of the Northwest.

The reminiscent lore of Red River gives us glimpses of the social customs that prevailed at the forts on the lonely shores of Hudson Bay. These forts, at first mere huts, surrounded by stockades, grew in time to be commodious and comfortable establishments. The denizens of one of these forts would gather in a large room of an evening. The immense open fire place in use before the Carron stove was imported, gave forth a ruddy glow and comforting warmth. The handsome polished mahogany furniture brought out from England reflected and added to the brightness. The evening was not infrequently enlivened by dancing to the sound of the violin. Most probably the dances in vogue were of the kind described by George Eliot as "The angular dances of our northern clime," meaning the Scotch reel and strathspey.

**Troublous Times.**

In the history of the fur trade there arose a time of storm and stress when the Hudson's Bay Company had to contest with other companies from Montreal the right to engage in the fur trade in the interior of the Northwest. This period may be said to have commenced in 1787 and closed in 1821, when the two great companies that survived the struggle, the Northwest and the Hudson's Bay Company, united their forces and became henceforth known as the one great fur-trading company of the Northwest—the Hudson's Bay Company.

As may well be understood this period was most unfavorable to culture, or indeed to social advancement of any

kind, and we find in the correspondence of the time sad reflections on the injurious nature of the contest, which affected not only the character of the Indians who came under the influence of the fur traders, but that of the bourgeois, chief factors and clerks themselves. It is said that in the petty kind of warfare that was waged men of honor were led to do things in the interests of their companies that in private life they would have held in utter contempt.

And yet it was a period of brilliant achievement in exploration and discovery. In that short but troubled epoch the Coppermine and the Mackenzie rivers were made known to the world, and no less than five great journeys across the Rocky Mountains to the Pacific coast were undertaken and brought to a successful issue. These enterprises reflect undying glory on the Anglo-Saxon name and fame and they have all been ably described in most interesting books and journals showing that the men who thus penetrated into the wilds of the far north and west were men of considerable culture and literary ability.

But the central literary figure of this period was Roderick Mackenzie, cousin of the great explorer, Alexander Mackenzie. Roderick Mackenzie came to Canada from Scotland when quite a young man, in 1784. He joined one of the smaller fur trading companies and their union associated him with the Northwest company. By his marked ability he soon rose to the highest rank in the Northwest service, and we find him in charge of the Athabasca region in 1788. He is said to have been a man of solid and even brilliant education. He built for his company the famous Fort Chipewyan on the south shore of Lake Athabasca—not the present fort which stands on the north shore, but the one which was deserted in 1820.

Mr. Mackenzie was very proud of his fort, of its site and all its appointments. He tried to make it a sort of "Tadmor in the wilderness," or as he called it, "A Modern Athens." He embellished it within and without so that it was a marvel to the savage races who congregated there for purposes of trade as well as to the coureurs des bois, who regarded it as the paradise of the fur trader. He made a fine collection of books, which was called the Athabasca library, as it was intended for circulation among the forts of that region. A writer of the time says that after Mr. Mackenzie left Athabasca the library was scattered and much abused, but as Lieut. afterwards Sir Henry Lefroy, who made a magnetic survey of these northern countries for the British in 1842, passed a winter at Fort Chipewyan and mentions spending many happy hours in the well selected library of the place we may imagine it was rearranged and added to from time to time.

It had been suggested to Mr. Roderick Mackenzie when in the Athabasca region that he should write a history of the transactions of the Northwest company for the company, and he was ambitious himself of producing a work on the aborigines of British North America. In order to gather information for these literary efforts he formed a circle of correspondence which covered a very wide area of the fur-trading country. This correspondence was continued after Mr. Mackenzie left the Athabasca region and became an agent for his company in Montreal, and even after he had retired to spend his latter days at the seigneury which he purchased at Terrebonne in the province of Quebec.

In the correspondence the letters of Sir Alex. Mackenzie bulk largely. The most affectionate relations seem to have existed between the two cousins even at a time when they took different sides in a quarrel of the fur companies, and we find in Sir Alexander's letters expressions of solicitude for his cousin's comfort in the far north, saying on one occasion that he has sent him mittens to protect his hands when fishing, and he often makes mention of books that he has taken the trouble to procure for him and to forward for his use. Sir Alexander profited much by Roderick's assistance in preparing the journal of his discoveries for presentation to the company under whose auspices they were undertaken and later to the public. Other correspondents were Angus Shaw, of Lac d'Orignal, west of Edmonton, who had been a helpful friend to Roderick Mackenzie in his early career; Mr. George Keith, who spent most of his life in the dreary departments of Athabasca and the Mackenzie rivers; Duncan Cameron, of Nepigon, afterwards famous as an opponent of Lord Selkirk, at Red River; Peter Grant, of Rainy

Lake and Red River; John Johnston, of Sault St. Marie, whose romantic love story and his marriage with an Indian princess, added interest to his contribution; Willard Ferdinand Wentzel, a life long friend of Roderick Mackenzie, but who spent most of that long life in the desolate regions of the north, and Charles Mackenzie, who gives a vivid account of two important journeys he made to the Mandans of the Missouri.

Thus the ground was well covered and as the writers were sometimes moved from place to place they had opportunities of extending their spheres of observation.

The knowledge contained in these letters is almost as extensive as that of Solomon under different circumstances. They treat of the folk-lore, languages and customs of the Indian tribes, of the variations of climate in different parts of the Northwest, of the trees, herbs, fruits and wild flowers, indigenous to the countries described, as well as the personal experiences and adventures of the writers. Mr. Mackenzie's literary intention was never carried out, but the correspondence has been edited and published by L. M. Masson, ex-governor of Quebec, who married a grand-daughter of Roderick Mackenzie, and it has been a perfect mine of wealth for subsequent historical and scientific writers on Northwest subjects.

**Music.**

We learn from this correspondence that music was cultivated in some degree at the forts of the Northwest. Willard Ferd. Wentzel, one of the most interesting of the letter writers, because of his liveliness and humor, was evidently a musician. Sir John Franklin, whom he accompanied as far as the mouth of the Coppermine river in 1819, says he was a very good musician and he (Wentzel) sometimes expresses a wish in his letters that his friends would send him some new music. Of course the musical instruments in vogue in those remote latitudes would have to be of the size that could

"Travel with the cooking pots and pails,"

or be—

"Sandwiched 'twixt the coffee and the pork."

And so we find that Wentzel excelled in playing upon the flute and the violin, the most portable and hence the most common instruments in the northern forts, although we sometimes meet with mention of the bag-pipes as being used to "discourse most excellent music."

**Writers of Journals.**

In addition to the correspondence and journals just mentioned we have two writers of this period that are worthy of notice.

Alexander Henry, Jun., a bourgeois of the Northwest company, has left a voluminous and entertaining journal, commencing its record in 1799 and continuing with but one break of two years, until the author's death by drowning in the Columbia river in 1814. Dr. Coues, a late American writer, has edited this interesting Journal and pays a high compliment to the writer of this work, taking notice of the business-like way in which he records his affairs and the suitable choice of language he makes in treating his subjects. An authentic copy of Henry's journal is preserved in the parliamentary library at Ottawa and a copy of that copy has recently been ordered for the consulting library of the Historical society of this city.

The journal of Daniel Williams Harmon, a native of Vermont, who entered the service of the Northwest company in 1800 at the age of 22, is written in a different style. The daily records given have a more natural movement, as the journal was not written for a purpose, as most of the others were. It gives a closer glimpse into the family life of a bourgeois of that time. This journal was edited and given to the public by Daniel Haskell, a Puritan minister of Andover, Mass., in 1820. Harmon spent a number of years in the Swan River district and when at the forks of the Saskatchewan in 1805 he married a French half-breed girl 14 years of age. The fortunes of the fur trader took him to many different points in the fur country and we find him, about five years after his marriage, in New Caledonia.

A most pathetic passage in the journal gives an account of the death of his little boy, George Harmon, whom he had sent, when only three years of age, under the care of a friend, to be brought up and educated among his

kindred in Vermont. The death thus taking place in absence was a source of intense grief to Harmon and his wife and from that time we find evidences of serious thought and religious development in the journal. We have allusions also in the journal to the pleasure Harmon took in personally educating his children and to the instruction he gave his wife in the truths of Christianity. The time came when Harmon decided to leave the service and give his family the advantages of civilized life and the account he gives of the circumstances of his journey when accompanied by his wife and children he bade adieu to the wild fur country reads almost like a chapter of romance. Miss Harmon, his youngest daughter, conducts a well known ladies' school in Ottawa and she holds the memory of her father and mother in the greatest reverence.

**After the Union.**

The remarkable year of 1821 which witnessed the amalgamation of the Northwest Company with the Hudson's Bay Company brought a period of peacefulness which was chiefly prolific in personal correspondence among the chief factors and the traders of the united corporation.

As Mr. Roderick Mackenzie was the central figure of interest in the former period so Mr. James Hargrave appears in the latter. Mr. Hargrave was stationed for a number of years at Fort Garry and afterwards for a lengthened period at York Factory. The latter place was the chief port of entry to and from Rupert's Land and his position there brought him into correspondence with nearly all the leading men of the country. He rose to the position of chief factor in the service of the Hudson's Bay Co.

It is to be regretted that we have none of Mr. Hargrave's own letters, only those of his correspondents have been preserved and they date from 1821 to 1859. Among these correspondents we find the name of Geo. Simpson, afterwards Sir Geo. Simpson, the autocratic governor of the Hudson's Bay Company, who, indeed, was sometimes styled the emperor. He writes from Norway House, from Red River and sometimes from London, England. Other writers were Archdeacon Cochrane, of Red River; Bishop Provencher, Rev. David Jones, Acting Governor Bulger, Cuthbert Grant, the Bois-Brule leader, who after the stormy period of the Selkirk settlement had made a peaceful home for himself at White Horse Plains, Trader Sieveright; Mr. Connolly, chief trader New Caledonia; J. G. McTavish, of Fort Churchill, and Mr. Geo. Barnston, a very intimate friend of

**Sir George Simpson, Governor, Hudson's Bay Co., 1821—61.**

Hargrave. These all give their varied experiences. The local governors, Finlayson and MacTavish, are well represented, as well as Alexander Ross, the historian of Red River.

Sir George Simpson in one of his letters states that Sir Walter Scott has just passed away. He thanks Hargrave for copies of Blackwood's Magazine, and gives orders for some new books of the season. In a letter from Chief Factor Stuart, New Caledonia, he speaks of wishing to see the continuation of Southey's "Peninsular War," and says he has ordered Napier's History of the Peninsular War. Many other allusions are made in the corespondence to books and maga-

zines received or exchanged, which shows that these men, isolated as they were, took an interest in current events and were on the outlook for the best literature of the time.

**Scientific Work.**

The duty laid upon them of keeping for the benefit of their employers a diary recording everything at their posts that might make one day differ from another, or indeed that often made every day alike, cultivated among the officers of the fur trade the powers of observation that were frequently turned to scientfic account, and we find some of them acting as corresponding members of the Smithsonian Institution in Washington. Valuable collections in natural history have been forwarded to the institution by such observers as the late Hon. Donald Gunn, the late Mr. Joseph Fortescue and Mr. Roderick Ross Macfarlane.

Mr. Wm. Barnston, a son of the Mr. Barnston, already mentioned, and a chief factor at Norway House about 1854, was very fond of the cultivation of flowers and the study of botany and some very valuable specimens of natural history in the British museum are said to have been of his procuring.

**Libraries.**

Collections of books were a great means of providing knowledge and contributing to amusement in the isolated northern trading posts. We have already spoken of the Athabasca library, founded by Mr. Roderick Mackenzie. Harmon speaks in his journal of spending many pleasant hours in a library at the far distant Fort Dunvegan, on Peace River. Mr. Bernard Ross, a chief trader, after the union of the companies, and stationed for some time in the Mackenzie River district, left his library of 500 books behind him on leaving that region to be used for a circulating library.

Peter Fidler, a trusted officer of the Hudson's Bay Company,—called a surveyor and trader—who died the year after the union, bequeathed his library of 500 books in his otherwise eccentric will to be used as a circulating library in Red River. This bequest of books was afterwards merged in what was called the Red River library.

The Hudson's Bay Co. officers were allowed just so much space in the packets that came out from England by way of Hudson Bay' and it was no uncommon thing for them to have that space packed with literature instead of the luxuries they might have fancied.

The Red River library had its headquarters in St. Andrew's parish, and was for circulation in the Red River settlement. It seems to have been chiefly maintained by donations of books by retired Hudson's Bay Company officers and other settlers. The council of Assiniboia once gave a donation of £50 sterling for the purchase of books to be added to the library. There was one characteristic of this library that it contained in its catalogue very few works of fiction.

A short time ago two books were handed by a friend to Dr. Bryce, for presentation to the Historical society, One contains the list of donors and subscribers to the Red River library, the other is the issue book. This library seems almost to have disappeared during the troubles of the transfer of Rupert's Land to the British government. About half of it was added to the provincial library, which was being purchased at that time, and was destroyed in 1875 by a fire that consumed the old parliament buildings which used to stand near the site of the present post office. A few of the books that had been stored elsewhere are now in the library of the Historical society.

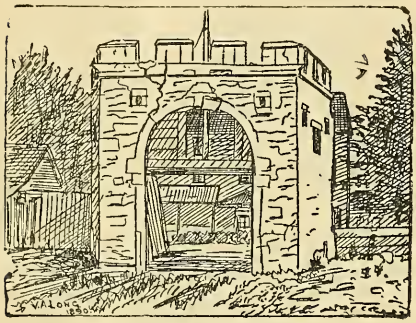
**Literary Clubs.**

In addition to libraries we find that at a later date in the history of the settlement literary clubs were formed. Bishop Anderson and his sister, who arrived in Red River in 1849, were instrumental in forming a Reading club for mutual improvement, for which the leading magazines were ordered. The Rev. John Black, the Presbyterian pastor, of Kildonan, who arrived in 1851, belonged to this club. Later still there was a Literary club at St. Andrews, for which modern books were imported. This latter club had about three lectures during the winter season, given by leading men of the settlement. The titles of a few of these lectures are still remembered. Bishop Machray gave one lecture on "David Livingstone," and another on "History as gathered from the words we use." Mr. Bernard Ross also gave a lecture, the subject of which has been forgotten. At the close of each season an entertainment was given to

defray the expenses of the club, at which Mrs. Kennedy, wife of the late Captain Kennedy, of St. Andrews, presided at the piano.

**Education.**

But we must now speak of more decided organizations for the promotion of culture in Red River. The Selkirk settlers had now (1821) gained a footing in the land and the banks of the Red River had become the paradise of retired officers of the fur-trading companies. Happy families were growing up in the homes of the settlement and education was necessary. A settled community made it possible for the churches and church societies in the home-land to do Christian work, both among the Indians and the white people, and to these institutions the settlement was indebted for the first educational efforts made.



**Old Fort Garry.**

**Common Schools.**

The Rev. John West, the first Episcopal missionary who arrived, in 1820, and his successors, the Rev. David Jones and Archdeacon Cochrane, as far as they could, organized common schools on the parochial system. A visitor to the settlement in 1854, John Ryerson, says that there was then eight common schools in the country—five of them wholly, or in part, supported by the church missionary society, two of them depending on the bishop's individual bounty, and one only, that attached to the Presbyterian congregation, depending on the fees of the pupils for support. The governor and council of Assiniboia had, a few years before made an appropriation of £130 sterling in aid of public schools. The Hudson's Bay Company may be said to have given aid to these schools indirectly by making an annual grant to each missionary of an amount varying according to circumstances from £150 to £50 sterling. The Catholics had similar schools for the French population along the banks of the Red and Assiniboine rivers and the writer already quoted says that there were seminaries at St. Boniface, one for boys and one for girls, under the Grey nuns from Montreal.

Bishop Anderson, the first bishop of Rupert's Land, was not specially an educationalist. He turned his attention more to the evangelical work of the church. Bishop Machray, who came to the country in 1865, has, on the contrary, whilst not neglecting the duties of a bishop of the church of Christ, always given great attention to education, and the country is greatly indebted to him for foundations laid. It was his endeavor after entering on his bishopric to have a parish school wherever there was a missionary of the Church of England, and in the year 1869 there were 16 schools of this kind in the different parishes of Rupert's Land. This is bringing us very near the time of the transfer when our public school system was inaugurated.

**Higher Education.**

But we must further turn our attention to what might be called higher education in Red River, although not using the term as it is applied in modern times.

Mrs. Jones, the wife of Rev. David Jones, the missionary of Red River, joined her husband in 1829. She very soon saw the need there was for a boarding and day school for the sons and daughters of Hudson's Bay Co. factors and other settlers in the Northwest. A school of this kind was opened and in addition to the mission work in which she assisted her husband, Mrs. Jones devoted herself to the training of the young people committed to her charge until her death, which occurred somewhat suddenly in 1836. Mr. and Mrs. Jones were assisted by a governess and tutor from England and the Church Missionary society gave financial assistance.

But we must not think that previous to this effort of Mr. and Mrs. Jones no attention had been paid to private

education in the Northwest. We learn from the correspondence of Mr. Roderick Mackenzie after his retirement that there was a school at Terrebonne in Lower Canada to which a number of Hudson's Bay Co. officers sent their children, placing them under Mr. Mackenzie's surveillance. We hear also of sons being sent to Lachine and afterwards to Edinburgh. Even after the opening of the school at Red River a number of young ladies were sent to England for their education. Mr. David Thompson, the explorer and astronomer, who had married a young Indian girl when beyond the Rocky Mountains, writing to a friend in the province of Quebec says "I thank you for your esteemed favor of Sept. 9th, and am obliged to you for the traits of civilized life and for news of my daughter. She costs me £63 10s at present and I think £50 would do her all the good the present sum costs me. It is my present wish to give all my children a good and equal education. My conscience obliges me to do it, and it is for this that I am now working in this country." He writes from Athabasca River, foot of the Rockies, 1810.

Mr. John Macallum, who was afterwards ordained at Red River, arrived from England in 1836, as assistant to Mr. Jones. He took charge of the school for young ladies and also the classical school for the sons of Hudson's Bay factors and traders. He was assisted by Mrs. Macallum and also had teachers brought out from England. He had two daughters who were pupils in the school, one of whom still survives in British Columbia.

One of the Red River ladies who attended that school when a very little girl says that the building occupied by it stood near the site of Dean O'Meara's present residence. The enclosure took in the pretty ravine formed by a creek in the the neighborhood—the ravine that is now bridged by one our public streets. It consisted of two large wings, one for the boys and one for the girls, joined together by a dining hall used by the boys. There were also two pretty gardens in which the boys and girls could disport themselves separately. The large trees that surrounded the building have long since disappeared. The young girl spoken of as a pupil seems to have had her youthful mind captivated by the beauty of the site, and indeed nowhere could the love of nature be better cultivated than along the bends of the Red River near St. John's, where groves of majestic trees succeed each other, where the wild flowers flourish in the sheltered nooks and the fire flies glance among the greenery at the close of day and where for sound we have the whip-poor-will lashing the woods as if impatient of the silence.

Mr. Macallum's teaching and his care of his pupils were highly appreciated and his death which took place in 1849, was a serious blow to education in Red River. Almost simultaneously came the arrival of Bishop Anderson, who was just in time to conduct the funeral services. Among the governesses who took part in the work of these schools may be mentioned a Mrs. Lowman, a widow, who came from England. She married a Mr. Bird, a retired Hudson's Bay Company factor, who lived near Middlechurch, and she was the mother of the late Dr. Bird, who in the early seventies was speaker of our House of Assembly. There was also a Miss Mackenzie, a native of the country, and related to a number of the prominent families in Red River, who was first a pupil and then a teacher in the Macallum school. It is said that a number of marriages took place between the governesses brought from England and retired Hudson's Bay Company officers, and that the promoters of culture in Red River were much discouraged by having their educational investments thus speedily cancelled. The following story may be given as a Red River joke, but illustrative of this fact. With a view to exercising due caution in this matter, an accomplished lady in England, who had reached the mature age of eighty-five was approached with a view to having her services engaged for Red River, but when asked for a guarantee that she would not make any matrimonial alliance, she said, she did not know. If a rich Hudson's Bay magnate came along with proposals, she might be induced to change her condition. The negotiations were broken off.

### Boys' Schools.

After the death of Mr. Macallum a change was made in the arrangement of the schools for boys and girls. The boys' classical school was placed under the care of Mr. Pridham and Mr. Thomas Cochrane, son of Archdeacon Cochrane, Bishop Anderson also giving

his personal supervision. After the retirement of Mr. Cochrane Mr. Colin Campbell Mackenzie was appointed as mathematical tutor in St. John's school. Mr. Mackenzie was a native of the country and had been sent to Cambridge university from which he had graduated with distinction. After teaching at Red River for two years Mr. Mackenzie went to British Columbia where he was for some time principal of the boys' school in Victoria. In 1878 he was appointed superintendent of education in the province which position he held for about six years. In 1890 he was elected to represent Nanaimo in the provincial legislature. Mr. Mackenzie died in British Columbia a little over a year ago. Contemporary with these schools was one commenced in the early thirties by Mr. John Pritchard, at one time agent of Lord Selkirk, at a place called "The Elms," on the east side of Red river, opposite Kildonan church. Mr. Pritchard was entrusted with the education of the sons of gentlemen sent all the way from British Columbia and from Washington and Oregon territories, besides a number belonging to prominent families of Red River and the Northwest. The governor and council of the Hudson's Bay Company granted to Mr. Pritchard a life annuity of £20 on account of his services in the interests of religion and education.

The Kildonan settlers had availed themselves largely of the educational advantages afforded by this school and on Mr. Pritchard's retirement they endeavored to fill its place by the efficiency of their parish school on the west side of the river, conducted by the late Mr. John Inkster, brother of Sheriff Inkster, and his successor, Mr. Matheson, now Rev. Alex Matheson.

The Rev. Samuel Pritchard reopened his father's school at the same spot, The Elms, in 1862. It was afterwards moved to St. Paul's parish and in 1866 it was amalgamated with St. John's boys' school, Mr. Pritchard and his pupils being received into that institution.

On coming to the diocese in 1865 Bishop Machray reorganized the boys' classical school and it was opened as a high school in 1866. The bishop gave instruction in a number of branches himself, paying special attention to mathematics, Archdeacon McLean had charge of classics and the Rev. Samuel Pritchard conducted the English branches in what was now called St. John's college.

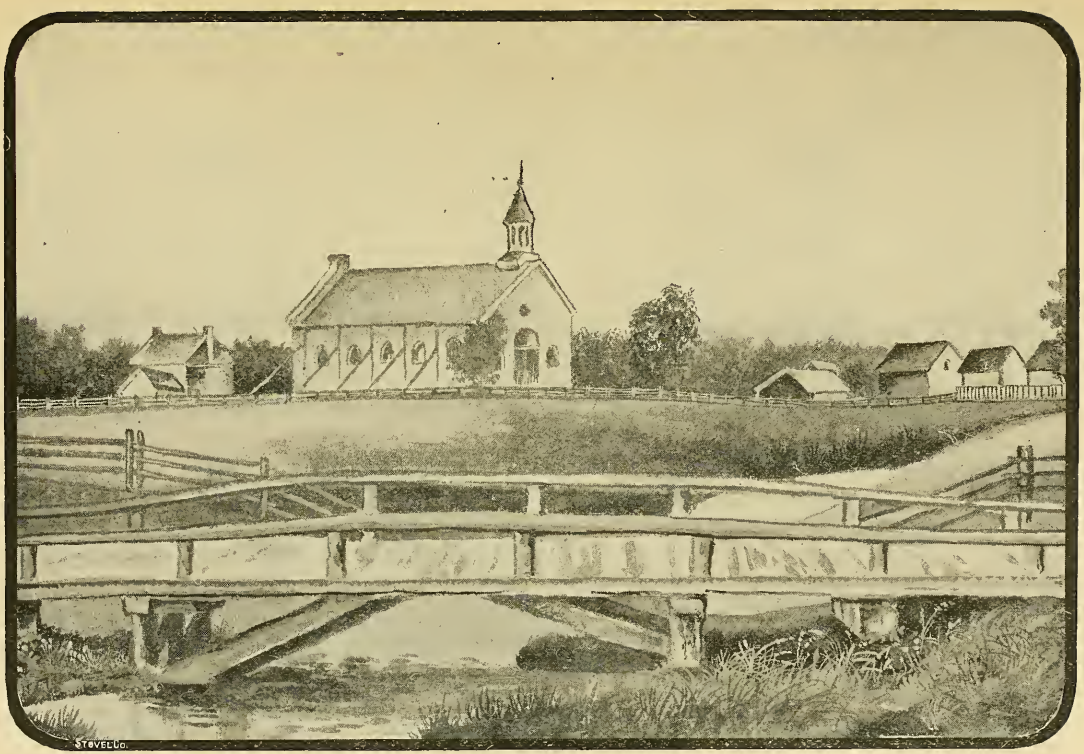
In connection with the parish school of Kildonan the Rev. John Black, who was, as we all know, a scholarly man, gave instruction in classics to a number of young men, who were thus enabled to take their places in Toronto University and in Knox college, Toronto.

In addition to these schools, Mr. Gunn, of St. Andrew's, afterwards Hon. Donald Gunn, had for a time a commercial school at his home for the sons of Hudson's Bay Co., factors and traders, so that they might be fitted for the company's business in which they were to succeed their fathers.

**Mrs. (Dean) Boomer, London, Ont., (nee Harriet Mills), St. John's, 1851—6.**

### Girls' Schools.

From the death of Mr. Macallum, 1849, there was a vacancy in the school for girls until 1851, when Mrs. Mills and her two daughters came from England to assume its charge. A new building was erected for this




St. Cross Girls' School St. John's Old Church Outbuildings—Boys' School

AT RED RIVER IN 1856

school a little further down the river to which was given the name of St. Cross. This was the same building enlarged with which we were familiar a few years ago as St. John's Boys' college, and which has lately been taken down. Mrs. Mills is said to have been very thorough in her instruction and management. The young ladies were trained in all the social etiquette of the day in addition to the more solid education imparted. Miss Mills assisted her mother with the music and modern languages. Miss Harriet Mills being younger, was more of a companion to the girls, and accompanied them on walks, in winter on the frozen river, in summer towards the plain, and unless her maturer years belie the record of her girlhood we may imagine she was a very lively and agreeable companion. In addition to her regular school duties Mrs. Mills had a class for girls who were beyond school age. She also gave assistance in Sunday school work.

We may picture to ourselves what would be the events of interest in the school life of that time, how the boys and girls, some of them from the far north, would watch for the passing of the brigades of York boats in the spring, saying, "These men will see our homes." The York boat with its wing like sail would seem to them as stately as the majestic merchantman to the denizens of a seaport town. Again they would look for the return of the brigades in the autumn bringing news from the distant fur-trading posts and the coming of the ice that would make of the river a highway in which their friends could travel in the gay comfort of a dog train.

An event occurred early in the history of Mrs. Mills' school which must have caused considerable excitement. This was the flood of 1852, when the Red river overflowed its banks and drove many of the settlers from their homes. Bishop Anderson, who has written a little book called "Notes on the Flood," seems to have occupied one of the wings of St. John's Boys' school. The bishop speaks of the gradual rising of the flood until his library was endangered and it had to be removed into St. Cross, as being a new building and more likely to withstand the pressure of the water. The young ladies cheerfully assisted in the transfer but very soon Mrs. Mills and her youthful charges had to be removed to a place of safety.

In 1856 Miss Mills was married to Francis Johnson, recorder of Rupert's Land, afterwards Judge Johnson, and for a time governor of Assiniboia, who, later still, was created Sir Francis Johnson, and a judge of the supreme court of Canada. It may have been noticed that Lady Johnson died recently in Montreal, having survived her husband several years. Soon after her daughter's marriage Mrs. Mills left Red river. She afterwards took charge of the Helmuth Ladies' college, in London, Ont. Miss Harriet Mills, though not Canadian born, yet from long residence, ranks among Canadian women authors. After leaving Red river she married a Mr. Roche, whom she accompanied to South Africa, and her book, "On Trek in the Transvaal," was published in London, Eng., in 1876. It is now out of print, but since the outbreak of the South African war, extracts from it have been re-published by the Canadian press. Mrs. Roche's second husband was Dean Boomer, of London, Ont. Mrs. Boomer is a prominent member of the National Council of Women of Canada and her racy humor and sound common sense give her a telling power in its meetings. She is also a member of the school board of London, Ontario, in which city she makes her home.

The pianos used in these schools had to be brought by sea, river and portage by way of Hudson Bay, one of them is still in possession of Miss Lewis, St. James. The teachers from England had to traverse the same somewhat discouraging route in coming into the settlement. Miss Mills, who came alone a little later than her mother and sister, travelled from York Factory under the care of Mr. Thos. Sinclair. She always manifested the highest appreciation of his kindness to her during the way, making his men cut down and pile up branches around her to protect her from the cold when his party had to camp out for the night. The departure of Mrs. Mills almost brings the annals of St. John's Ladies' college, as then constituted, to a close. It was continued for a short time under the care of a Mrs. Aldershaw from England, but its existence was finally terminated in 1858. From the beginning of Mr. Mac-

allum's time the schools at St. John's seem to have depended chiefly on private enterprise for financial support. A pupil boarding at one of the schools paid at the rate of £30 sterling per annum. The Hudson's Bay Co., Sir George Simpson states, gave an annual grant of £100 sterling to help to maintain a school at St. John's, but possibly this was used in behalf of the boys' school.

**The Davis School.**

But, although a change thus took place at St. John's the young ladies of the north were not left without an instructress, and the arrival of Miss Matilda Davis, whose early connection with the Northwest gave her a deep interest in its welfare, was most opportune. Miss Davis was the daughter of a Hudson's Bay Co. officer who was lost in a mysterious way on an island in Hudson Bay, where he had landed when on his way home to England, accompanied by his family. His two eldest daughters had already gone to England for their education and the other members of the family after their father's death made their home at St. Andrews, Red River. The two Miss Davises in England seem to have been well trained in all the feminine accomplishments of the day and they were employed as governesses, it is said, in some of the prominent families of England. One of the sisters died and the other then resolved to rejoin her family in Red River. It is said that Miss Matilda Davis had always cherished the ambition of being well educated so that she might return to Red River and open a school for the benefit of her countrywomen. She commenced a school for young ladies at St. Andrews in the old family residence, building an addition to it for a school room and accommodation for her assistants. She had a Miss Lane as governess. At a later date Miss Davis erected a large stone residence for a boarding school, in which enterprise she was assisted by a grant from the Hudson's Bay Co. of £100 sterling a year for three years. Many of the native ladies now resident in Red River were educated under Miss Davis' care and they speak of her with the utmost affection. Her school was continued till after the transfer and she died in the year 1875. The scene of her funeral is described by one of her pupils as most affecting. As many of her former pupils as could be gathered together were present to see her laid in her last resting-place, following the bier two and two in procession. Bishop Machray preached the funeral sermon and paid a high tribute to Miss Davis' missionary influence and educational qualities.

**Authorship.**

The literary industry of this period was considerable and quite a number of books were published that are still regarded as authoritative. Mr. Alexander Ross contributes three prominent works :

The Red River Settlement, 1856.

The Columbia River, 1849.

The Hunters of the Far West, 1855.

Sir Geo. Simpson's "Voyage Round the World," was published in 1847.

The Journal of the Rev. John West in 1824.

"Notes on the Flood," by Bishop Anderson, 1854.

Twenty Years' Service in the Hudson's Bay Co., by John Maclean, 1849.

History of Red River, by Hon. Donald Gunn, written much earlier, but not published until 1880, sometime after his death.

"Red River," by Joseph Hargrave, the son of James Hargrave, already spoken of, not published until 1871.

Adam Thom, LL. D., the judge and philosopher of Red River, from 1839 to 1854, was a prominent literary figure and a lecturer of these early days.

Archbishop Tache wrote a sketch of the Northwest, published in 1870, and another work on Missions belonging to a later time.

In 1859 was established the "North-Wester" newspaper, by Messrs. Buckingham and Coldwell, from which, although it was hostile to the Hudson's Bay Co., Joseph Hargrave quotes largely in his book on Hudson's Bay Co. affairs.

Time and space have prevented us from including mission work among the Indian tribes in our subject and yet there are evidences of culture among the mission workers in the Northwest that should not be overlooked.

The Rev. Archdeacon Hunter and Mrs. Hunter, as collaborators, translated the prayer book and part of the New Testament into the Cree language besides compiling a Cree grammar. Mrs. Hunter, who was a Miss Ross, from Red River, also translated a part of the English church hymnal into

what is said to be very pure Cree.

The Rev. William and Mrs. Mason, in like manner, translated the New Testament into the Cree language. Mrs. Mason was a Miss Thomas, from Red River, and when dying of consumption in London, England, she was propped up in bed to continue her labors, so great was her anxiety to see the translation finished.

The Rev. James Evans, a missionary of the Wesleyan Methodist church, to the Indians, is well known as the inventor of the Cree syllabic characters, which has done so much to simplify the instruction of the Indian and is generally used throughout the Northwest. When Lord Dufferin was on one occasion shown a Cree syllabic testament he was lost in admiration, and said, "The nation has given many a man a title, a pension, and a last resting place in Westminster Abbey who never did half so much for his fellow creatures as did the inventor of that alphabet."

The Rev. Father Lacombe has also added much to the study of Indian tongues by his French-Cree dictionary.

**Conclusion.**

Such were some of the efforts made to promote the higher intellectual life in Red River and the Northwest. They fully dispose of the accusation brought by someone against the officers of the Hudson's Bay Co. that "there was not a man among them that had a soul above a beaver skin." All honor to the men and women who thus faithfully endeavored to make the wilderness rejoice and blossom as the rose.

The transfer of Rupert's Land from the rule of the Hudson's Bay Co. to that of the Canadian government brought many changes to the Red River settlement, but we of the present day owe much to that past regime. The educational ambition and literary taste of these early days have permeated our modern ideas and we can at least point to three of our prominent educational institutions as having had their root in "Early Red River Culture."

TRANSACTION No. 58 FEBRUARY 12, 1901

The Historical and Scientific Society of Manitoba

# Notes and Observations of Travels

## On the Athabasca and Slave Lake Regions in 1899

BY

W. J. McLEAN

EX-FACTOR OF THE HUDSON'S BAY COMPANY

WINNIPEG:
MANITOBA FREE PRESS COMPANY
1901

Smithsonian Institution, National Museum.

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# Notes and Observations of Travels in the Regions of Great Slave Lake.

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At a meeting of the Historical Society, held in the city council chamber, on the evening of Tuesday, the 12th February, 1901, the following paper was read by Mr. W. J. McLean, ex-chief factor of the H. B. Co.:—

In order the better to convey to your minds an idea of the localities visited by me on my late journeys to the far north, though presented to you in a very inadequate manner, I will first give you an account of the route followed by me on my way to the remote region referred to.

From Winnipeg to Edmonton a distance of 1,032 miles, I travelled in comfort and ease, by railway. Edmonton is a flourishing town with several good hotels, especially the Alberta, and several stores, some of which are not far short of any in Winnipeg. There are also two or three banking houses. I think I may venture to say that Edmonton has a great future before it as a commercial centre. From Edmonton to Athabasca Landing, 99 miles, over a rolling country interspersed by small rivers and lakes, I travelled in a wagon. From this point I embarked on the Athabasca in a small open boat, and travelled 165 miles without any impediment, down that swift river to the Grand Rapids, justly so-called, as they are in the season of high water stupendously grand. Here on a small island on either side of which runs the raging rapids, there is a tramway of about half a mile long, built and operated by the Hudson's Bay company for the purpose of their own trade in the northern districts. On this tramway I had my boat and cargo taken over, and again embarked at the foot of the rapids, and proceeded through a series of rapids to Fort McMurray, a distance of 87 miles. From this point to Chipewyan on the Athabasca Lake, a distance of 185 miles, the river runs smoothly to its outlet in the above lake. From Fort Chipewyan, three or four miles is travelled on the lake before entering the river, the first 50 miles of which above its confluence with the Peace river is called by the old voyageurs, Riviere de Roche, from its rocky character. After its junction with the Peace river it becomes the Slave river proper, a very large and swift river, on to Smith Portage, distant from Fort Chipewyan 102 miles. On Smith Portage, a distance of 16 miles, there is a wagon road, constructed by the Hudson's Bay company, over which they now do their transport work with oxen and carts. Formerly this 16 miles of the route was got over by following the river, and making five comparatively short portages, one of which, however,

THE MOUNTAIN PORTAGE.

was a particularly arduous one, owing to the very high and steep sandy ridge over which it had to be done. It was over this portage route that I travelled. It was not altogether new to me, as I had gone over it several times many years ago. From Fort Smith the river becomes wider, and runs without any obstruction to its outlet in Great Slave lake, a distance of 190 miles, making a grand total of 745 miles by water from Athabasca Landing. Along this river there are some very fine stretches of timber. The south and southwestern portion of Great Slave lake is, comparatively speaking, void of any particularly attractive scenery. That, however, is not the case with the north and northeastern part of it. After leaving Fort Resolution going north for a distance of 60 or 70 miles, one enters an innumerable cluster of rocky islands,

and following the canoe, or the Indian route, one requires to be particularly conversant with the locality in order to be able to follow the proper channel, as in many places the islands are so densely situated, and forming so many narrow gaps of almost identical appearance, that only an experienced and close observer can follow his proper course, the loss of which might lead to much annoyance and even to serious consequences. As one travels north along the west shore of the lake and among the islands, the red granite ridges which stretch along the lake shore, with here and there crumbling frontages, gradually rise to an imposing height. Some of the headlands and cliffs along this route stand perpendicular out of the water to a height of 100 to 200 feet and I must admit that when sailing close in beneath some of those stupendous cliffs, I felt awestruck by their great and towering height above me.

In the face of one of those cliffs about 120 feet above the water, I observed a golden eagle's (Aquila crysaetos) nest, the young bird, not yet fully fledged, was sitting composedly on the brink of it, regardless of any danger to its safety beyond an apparent suspicion conveyed by the alarming whistle-like calls of the parent birds, which were soaring far above it. My guide, who was over 40 years of age, told me that since his earliest recollection, and probably long before, the eagle hatched there every year. All through this portion of the lake, it is very deep, and at the Eagle's Cliff, as it is called, and of which I have just spoken, the natives claim that they failed to find bottom with a sixty fathom line.

## FISH IN PROFUSION.

About forty miles north from this point are the narrows where the Hudson's Bay Company many years ago used to have an outpost, and is known as Fond du Lac. Quite a strong current runs sometimes south and sometimes north, here. The water is crystal-like clear, and ice-cold, even in summer. I had a net set here one night, which was only 100 feet long and in the morning we got about 240 pounds of fish out of it, consisting of seven different kinds of exceedingly fine fishes. There were three species of speckled salmon trout, varying in weight from seven to thirty pounds. This portion of the lake abounds with a variety of fish, some of which, owing to the temperature and the purity of the water in which they subsist, I believe cannot be excelled in any part of the world. I have stood on the rocks at the outlets of some of the many comparatively small rivers faling into the lake from the steepy sides of the mountains bordering upon it, and watched the speckled trout in large numbers passing to and fro in their crystaline abode, and often thought how many of the sport-loving tourists in the old country would feel delighted to have such an opportunity for satisfying their desire for the pleasure and sport which the fishing rod and tackle can afford them.

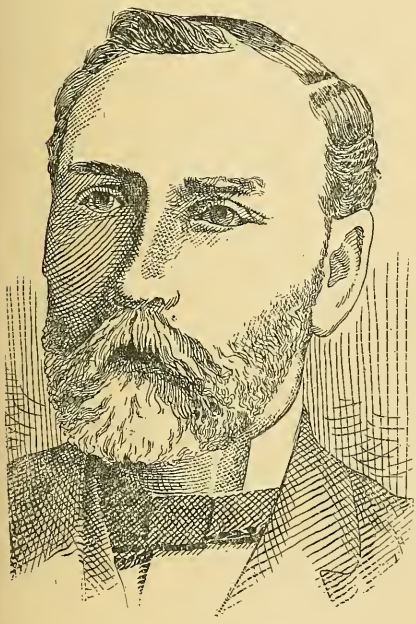
These mountain torrents in their impetuous race down through the rugged rocky channels in which they travel to rest in the quiet level of the great lake into which they disappear, look in their mantle of sparkling foam like a narrow drift of snow, or a white streak running serpentlike up the steep sides of the hills over which they bound from the level plateaus beyond, and can be readily seen here and there through the sparsely wooded sides of the mountains at several miles distance.

## AN ESTUARY.

At the mouth of one of the rivers to which I have just referred, there is a small estuary, which the Indians of that region regard with much venerasion, as they claim they need not ever pass it hungry during the summer season. I have seen Indians (and did so myself) quietly approach this estuary with their canoes and set a net across it at the end next the lake, and then go to the outlet of the river, and forming their canoes into line, drive a large number of beautiful salmon trout into their net. This particular river is about seventy miles north of Fond du Lac, or the narrows, where Mr Waburton Pike wintered in 1889. The little wooden hut, in which he passed the winter was still a souvenir of his sojourn there.

I was still travelling slowly along the shore of the lake, which from this point lies in a northeasterly direction. It was now drawing near the last days of July and I was looking forward with eagerness for the arrival of the reindeer and caribou

(Rangifer caribou) from the coast and barren lands, to where they had gone in the spring to fawn, and to be more free from the pest of flies that would worry them to a much greater extent during the summer season farther south. My guide told me, upon my making inquiry, that the usual time for the arrival of the deer was about the 12th of August. The weather was beautiful with some days excessively warm; the nights were clear and balmy and the stars, which owing to



MR. W. J. McLEAN,
Ex-Chief Factor of the H. B. Co.

the very short time the sun dipped below the horizon for a month and a half previous could not be seen, were becoming visible again at night. The remoteness and quiet solitude of the surroundings inspired one with a feeling that nature had ceased to exist, and the occasional shrill though melancholy call of the great northern diver (Urinator imber) (Gunn), was a relief to the wakeful ear at night.

ONE OF NATURE'S WONDERS.

In this part of the lake and on a good sized island, stands an imposing huge column of red granite, rotunda shaped, and presenting a perpendicular facade about one hundred and thirty feet high, and probably three hundred yards in circumference. On the top of this column of apparently solid rock, is a small lake, but which can only be seen from the heights back from the lake shore. No one has ever been known to get to the top of this wonderful structure by nature. The natives regard it as supernatural, and are inspired with a superstitious awe of it, as they believe it to be the abode of some genius which it is not safe for them to approach.

Now the much wished for notable 12th of August, (a notable day in the highlands of Scotland) arrived, and with it, in compliance with their instinct, the deer arrived also at the lake; and the Indians were at their different established points of vantage to meet them, and to give them (not a friendly secure, but a deadly) reception. I must, however, admit that they were all, men, women and children, overjoyed at (to them) the very important event, as they now saw in sight for them, both food and raiment, which cost them very little to secure.

SLAUGHTER OF DEER.

Now the deer shooting, or more correctly speaking, slaughter began in earnest, and the crack of the rifle could be heard on every side. Not only to the hunter and his rifle were these beautiful and harmless animals easy victims, but also to the old men and women, who in their canoes watch for and pursue them when crossing the lakes and the estuaries of rivers, and kill them with spears in large numbers. There is no provision by-law for the preservation of these helpful animals, even to a reasonable extent. On their arrival the deer are in poor condition, and their meat is scarcely worth being preserved (smoked and sun dried) for food, but they are wantonly killed in great numbers notwithstanding; often only for their skins, which the natives use largely for winter garments and coverings, and at this time they are growing their coat of new hair, which as yet is short and fine, and more elastic and durable and resembling fur, than it is later in the season, when it becomes coarse and brittle. The fawns are as frequently killed as their dams, as their skins are

much finer and lighter in quality, and therefore more desirable for garments for young people and children. The women dress these peltries with much skill, and make them as pliable as a piece of fine cloth. The male deer have splendid horns or antlers, especially when they are three or four years old, a new set of which they grow every year, in less than six months. They all, young and old, cast their horns in December, and the horns for the following year do not begin to grow until the month of April. During their period of growth the horns are quite soft, and are covered with a velvet-like skin. This skin falls off, or more strictly speaking, they tear it off their horns by rubbing them against trees and rocks, and this they do about the middle of September, when the horns are full grown. They then become quite hard. It was very interesting to watch those animals, of which

THERE ARE THOUSANDS

then marching in their annual tour. They scarcely appeared to take any rest, or halt, excepting for three or four hours in the middle of the night. They kept travelling in continuous bands along the lake, towards its northeast extremity, and appeared to be impelled by some mighty power over which they had no control. They have regular and well trodden paths, which they keep without deviation, even when fleeing from their enemy. These paths in many places lead into rivers, lakes and wide bays, and it is surprising how unhesitatingly and fearlessly they take to the water and swim across. I have seen them swim across some arms of the lake fully a mile and a half to two miles wide, and as if guided by compass, strike the exact landing place and trail on the opposite side to where they started from. They are wonderfully powerful swimmers, and it takes a good canoe man to keep up with them. The fawns take to the water as readily as the old ones, and the icy cold state of the water had no influence on them,for they appeared just as lively and active upon landing as they did when they went into the water.

AT LOCKHART RIVER

at the extreme northeast end of Great Slave Lake, I camped for a few days, enjoying its many fine attractions. This is a beautiful place,with charming surroundings, diversified by high, sloping hills, level, sandy plateaus and valleys, dotted with tall spruce trees and no underbrush. This is par excellence the place for a month's outing for the sport loving tourist, for here he can get fishing and shooting to his heart's content, and a variety of very fine wild fruit in great abundance. In fact the country all along the side of the lake which I travelled was teeming with a large variety of wild berries, such as the strawberry, gooseberry, raspberry, blueberry, cranberry, eyeberry and yellowberry, and so forth—pleasing luxuries in that distant country. Roast venison and cranberry sauce was an easily obtained dinner. The Lockhart river so far as I saw of it is full of rapids and some fine waterfalls. They also cause the destruction of a great many of the deer, as when crossing the river they are frequently carried over the falls and are drowned or killed by being dashed against the rocks. I saw a score or more of them along the river that were killed in that way.

OLD FORT RELIANCE.

Situated on a fine sandy flat on the border of the lake on the east side of the estuary of the Lockhart river stands the ponderous stone chimneys of the buildings which once constituted the now almost forgotten Fort Reliance, which was first built by Sir George Back's party, as a wintering station in 1825, when the pioneer expedition was made to the Arctic by the Great Fish river, since named Back's river, after the explorer. This expedition was in search of Sir John Ross, who was lost for four years in an attempt to discover a northwest passage, from whose journal during that long and weary time some notion of the sterling qualities of our sturdy race can be learned. It was on this expedition of Sir John Ross' that his nephew, Sir James Clarke Ross, more famous in Arctic and Antarctic discovery, discovered the magnetic pole. Twenty odd years afterwards, the same route was traversed by Chief Factor Anderson's expedition, which was sent under the auspices of the Hudson's Bay company in 1855. doubtless with a fond hope of rescuing at least some survivors of the lamented Sir John Franklin's party, alas! not to be realized, and Fort Reliance was restored by Mr. Anderson's party, chiefly to serve as a base of supply of provisions in case his expedition

should have to winter there. You will I trust be pleased to permit me this digression on a subject to the generation of Nor'-westers, now well nigh passed away; it was one of engrossing interest, and which I may be permitted to say is worthy to rank with the bravest stories treasured in the history of our people.

If the attractions and possibilities of this great region were better known to the wealthy pleasure seeking sportsmen and tourists of the old country and the United States, I feel sure that very many of them would come and spend a month or more of the summer season in it, which for its picturesque scenery, envigorating climate and sport producing capabilities, is not excelled in any part of the American continent; and I believe the time is not far distant when many of the wealthy pleasure seekers of the old country and America, who spend millions on European travel, will make it an annual resort. There is no doubt a great future in store for that part of the country, with its enormous mineral deposits and great supply of the finest fishes the world can produce and so forth. I cannot offer to give you an accurate idea of its grandeur—it would require a student of nature to adequately describe it.

APPENDIX.

Sir George Back in his evidence taken before the select committee of the Hudson's Bay company in 1857, stated that he experienced 70 degrees below zero, (102 degrees of frost) in January, 1825, at Fort Reliance, Great Slave Lake. Fort Reliance is in 62, 46, north latitude.

I observed but very few birds in the region of the northeast portion of the Great Slave Lake, such as the Golden Eagle (Aguila Chrysaetos;, the Great Northern Diver (Urinator imber), Cowheen or Old Squaw (Clangula hyenialis), Green Winged Teal (Anas Carolinensie,) Ring-Necked Duck (Aythia collaris), Canada Grouse or Spruce Partridge (Dendragapus Canadensis), Rock Ptarmigan (Lagopus rupestris, and three or four species of gulls. I had five (5) samples of copper ore taken from points on the northwest shore of Great Slave Lake, assayed by Professor Kenrick, of St. John's college, which gave the following results, viz :

Sample No. 1 gave 11.3 per cent. copper, silver a trace.

Sample No. 2 gave 15.2 per cent. copper, silver a trace.

Sample No. 3 gave 21.0 per cent. copper, silver a trace.

Sample No. 4 gave 16.5 per cent copper, silver a trace.

Sample No. 5 gave 27.6 per cent. copper, silver a trace.

Assay of Galena taken from a point near Fort Resolution, G.S.L., gave 60 oz. of silver to the ton.

TRANSACTION No. 59 MARCH 22, 1901

# The Historical and Scientific Society of Manitoba

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# The Early Icelandic Settlements In Canada

BY

MR. SIGTR. JONASSON

EDITOR OF "THE LOGBERG"

Smithsonian Institution, SEP 1903 National Museum.

WINNIPEG:

MANITOBA FREE PRESS COMPANY

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# The Early Icelandic Settlements in Canada

At a meeting of the Manitoba Historical and Scientific Society held in the City Hall, Winnipeg, on Friday, 22nd March, 1901, the President, Mr. J. R. Grant in the chair, Mr. Sigtr. Jonasson, editor of *The Logberg,* read the following paper :

Though only a little more than a quarter of a century has passed by since the Icelanders began to settle in Canada, yet it is somewhat difficult to gather up certain facts which appear to me absolutely necessary to embody in a paper of this kind, in order to make it of some real historical value.

Before taking up the main subject of this paper—The Early Icelandic Settlements in Canada—I think it is proper to touch on certain events which led up to the founding of these settlements. And in this connection it is necessary to explain that one of the difficulties in framing this paper is the fact that the writer had a considerable share in matters connected with the first Icelandic settlements in Canada.

It naturally suggested itself to the writer that he should leave himself entirely in the background, but he, himself, being one of the actors in the drama, it seemed impracticable to ignore the fact altogether.

The information that the writer had some share in the matters he has undertaken to record may also be of some importance, inasmuch as it makes clear that he is not altogether depending an material furnished by others—is not merely dealing at second hand in this matter—but has personal knowledge of most of the facts recorded.

With reference to the events, then, which led up to the establishing of Icelandic settlements in Caanda, I think it is not out of place to mention, that as far as known, no emigration had taken place from the Island of Iceland from the time

the Norsemen first began to settle there, in the year 874, until in the sixth decade of the nineteenth century, when two or three small parties emigrated to South America (Brazils). In saying this I, of course leave out the emigration to Greenland towards the close of the tenth century—whence it is claimed that the Icelandic colonists made several expeditions to the east coast of Canada in the beginning of the eleventh century. I am, of course, only referring to modern times.

Thus it will be seen that the great emigration-wave of Europe did not strike the historical island, bordering on the Arctic circle, until after the middle of the nineteenth century.

In the spring of 1870 four young men left Iceland for North America, landing in Quebec on the 19th day of June. They, however, went through to the United States, to Wisconsin, and settled there. They are considered the first real Icelandic immigrants to North America, although it is known that a few persons from the Westman Islands (a short distance off the south coast of Iceland) had been proselyted by Mormon missionaries and gone to Utah some years earlier.

The next year (1871) a small party left Iceland and went through to Wisconsin, and in 1872 another small party (a little over a dozen persons) also went to Wisconsin. These few who had so far emigrated were, however, both from the southern and northern districts of Iceland, and some of them wrote letters to their friends at home, describing this rediscovered country in rather glowing terms, so that the news spread among the people on both sides of the island at the same time. Some of these letters were published in a fortnightly newspaper, issued in the chief town in the north of Iceland, during the winter of 1872-3, and then people in that part of the island began to talk in earnest about emigrating on a considerable scale, and to gather up whatever information they could about the different parts of the North American continent.

The writer, then a young man of twenty, followed this movement with great interest from the very first, and in the summer of 1872 started on a voyage of discovery all by himself, landing in Quebec in September, 1872.

When the writer left home, he had not made up his mind

in what part of this vast continent he would try his luck, only that he would go to Quebec and see some of Canada to begin with. But on board the steamer which brought him across, he became acquainted with an elderly Scotchman from Ontario, who had gone home to Scotland on a visit and was returning to Canada. This gentleman gave the writer advice on two heads in particular : First, not to drink any of the St. Lawrence water without mixing a " wee drop" of whiskey with it, and second, to go to Ontario, assuring the writer that that province was the finest part not only of Canada, but of the whole North American continent !

Whether or not the writer followed the Scotch gentleman's advice regarding the first point, he did not feel any bad effects from the St. Lawrence water, but he followed his advise as to the second point and stopped in Ontario—in the southwestern part of the province—and did not regret it.

The writer (who is, as far as is known, the first Icelander that settled in Canada) wrote some letters to friends in the north of Iceland during his first winter in Ontario and gave his impressions of the province, which were favorable. Whether this had anything to do with directing attention to Ontario is not clear, but it is a fact that Ontario was discussed at a meeting held at the port of Akureyri, in July, 1872, by the first large party of emigrants which left Iceland. The intending emigrants discussed their destination at that meeting, some advocating settling as near the Atlantic coast as possible—in Nova Scotia or New Brunswick—others advocating Ontario, and some advocating the Western States, particularly Wisconsin, where some of their countrymen had already settled, as stated above.

The result of these deliberations was that it was decided that the whole party, numbering some 180 souls, should—with the exception of a few who had relations and friends in Wisconsin—go to Ontario in a body.

The bulk of the party—153 souls—sailed from Akureyri for Scotland, by a steamer engaged in the sheep and pony trade, on August 4th, arriving in Granton on the 10th. (The balance, 20-30 souls, came on later.) The party sailed from Glasgow August 12th, arriving at Quebec on 25th. Thence

the party proceeded to Toronto, where those who went to Wisconsin separated from it and went on west.

The idea of the party was to form an Icelandic settlement, and as there was a large area of "free grant" or homestead land available in the Muskoka district—some 150 miles north of Toronto—it was decided to locate there. Consequently the party left Toronto on Aug. 29th, arriving at Rousseau—a small village on Lake Rousseau, in the Muskoka district—on the evening of August 30th. Then men were sent to examine the country to the north, but they were not satisfied with the locality which they had been specially directed to.

In the meantime two men of the party examined the land up the Rousseau River, and liked that section much better. They bought two improved farms there, about six miles from Rousseau, and it was decided to form a settlement in that neighborhood. But as it was late in the season when a road had been cut to the locality, only those two who had bought farms moved on their land that fall. The majority of the party not possessing much money, and being disappointed in obtaining steady employment during the winter in the neighborhood, some began to scatter to different places to the south to obtain work, and did not come back to go on farms in the settlement selected, quite a few going to Wisconsin the next summer. The consequence was that only about a dozen families went on farms in this *first* Icelandic settlement in Canada the next spring, and it never came to much, although a few settlers were added in later years. More have all the time gone away, so at the present there remain only five Icelandic settlers in the colony, who, however, have done well on their Ontario bush farms.

Early in the spring of 1874 the writer paid a visit to his countrymen in the vicinity of Rousseau. He induced three of those in Rousseau to go with him to explore the country to the north more thoroughly than they had done. They went first to Parry Sound, then a small town on the Georgian Bay (about 25 miles west from Rousseau), and then they struck north beyond the settlements in the Parry Sound district. Then they went east some 30 miles, through an entirely un-

settled bush country into the Muskoka district, and north as far as the Magnetewan River.

The idea was to explore the country as far as Lake Nipissing, but warm weather coming on the travelling got so bad that they had to return to Rousseau. But they got a very clear idea of the character of this portion of Northern Ontario, and although they saw some fair land, they were not altogether satisfied with it as a future home for those of their nationality, who might emigrate to this country.

In the summer of the same year (1874) word came across to the effect that a large party of immigrants was expected from Iceland, in the course of the season, and that there was a likelihood that they would go to Nova Scotia. The Icelanders at Rousseau discussed the matter thoroughly, and from the knowledge they had gained about Canada at large, they came to the conclusion that they would rather advise this expected party to come to Ontario than go to the Maritime provinces.

The result of this was that the Agent of the Ontario Government at Rousseau induced the Government to send the writer to meet the steamer which was expected to carry the party across and land it at Halifax. Consequently the writer did go to Halifax and waited there some weeks, until he got word from Quebec that the steamer—the old St. Patrick, of the Allan Line—was bringing the party direct from Iceland to Quebec. The writer then went to Quebec and met the ship there, she arriving on the 23rd day of September with 365 Icelandic souls on board. A few of the immigrants were determined to go to Nova Scotia and were consequently sent there, but most of the party came on to Toronto.

Many of these immigrants were poor and required employment to support themselves and families. It was therefore decided to send the whole party—except some single men and women who could get employment elsewhere—to a village called Kinmount, some 50 miles back from the town of Lindsay, a new railway—the Victoria Railway—being under construction between these two points.

The writer went to Kinmount in advance with an Agent of the Ontario Government, to make certain arrangements for

the reception of the immigrants, and when the news spread that a large party of *Icelanders* was coming there, to settle in the vicinity, the people of the quiet little village were considerably excited. Everybody was asking what kind of people these Icelanders were,; whether they were peaceable ; how they looked, etc. One lady was particularly anxious to know of the Agent how the Icelanders looked, and asked him if they were not Eskimos. The writer was standing at the Agent's side at the time—a much younger and a good deal better looking man than now—when the Agent—who was possessed of some humor—pointed to the writer and said : " Behold a specimen of an Icelander ! " The lady changed the subject of the conversation.

The party was then moved to Kinmount, and the men were employed on the railway during most of the winter, but owing to some financial difficulties work was suspended, which left the immigrants in a sad plight. There was enough " free grant " land in the vicinity of Kinmount, but upon being examined next spring, with a view of settling some of the party on farms, it was found to be no better than the land in the Muskoka and Parry Sound districts, so very few cared to take up land in the vicinity of Kinmount.

Several families and young people, who had enough means, then left, and went to Nova Scotia, to join those who had already gone there and were being assisted by the Government of that province to start an Icelandic settlement on a tract of land in Halifax County, about 30 miles back from the seashore. Altogether some 80 persons went to Nova Scotia from Ontario, although told that they would not be satisfied there—would not be satisfied with lands that other emigrants had passed by—and that they had better follow the current of immigration westward—follow Horace Greely's advice to go west.

Some more emigrants came from Iceland the next year and joined the Nova Scotia colony, so there were at one time about 200 souls in that settlement. But when the people in this settlement heard from those of their countrymen who had in the meantime gone to the Northwest, they picked up stakes and came to the Red River valley—mostly during the year

1881—so there is not a single Icelandic settler left in that Nova Scotia colony.

As already stated the Icelanders at Kinmount were in a sad plight, and the idea was uppermost in the minds of most of the Icelanders in Ontario to move to the Western States as soon as they could. At that very time people in Ontario were becoming interested in Manitoba, and a movement was beginning thither. A gentleman by the name of John Taylor, who lived not far from Kinmount, then had a conference with the Icelanders in that locality and offered to go to Ottawa and try to interest the Dominion Government in helping the Icelanders to establish themselves in the Canadian Northwest, and this offer was thankfully acepted. Mr. Taylor then went to Ottawa and had an interview with some of the Dominion ministers in reference to the scheme of settling the Icelanders in the Northwest, but the ministers seen were rather dubious about these people, as desirable settlers,—and reluctant to take up the matter.

Lord Dufferin was the Governor-General of Canada at that time, and it so happened that he had, as a young man, come up to Iceland on a cruise into the Polar seas, and had seen the Icelanders at home. He has told of his impressions of Iceland, and her people in his famous book "Letters from High Latitudes."

Mr. Taylor then saw Lord Dufferin, and it is an open secret that he interested himself in the scheme of settling the Icelanders in the Northwest and interceded with his ministers. This is, amongst other things, proven by the words he used in one of his speeches when he visited the Northwest in the summer of 1877. He said to the Icelanders: "I have pledged my official honor to my Canadian brethren that you will succeed"—and the writer believes that the Icelanders have redeemed the pledge of their noble friend.

Pursuant to the arrangement made by Mr. Taylor at Ottawa, the Icelanders at Kinmount held a meeting on May 30th, 1875, and chose delegates from amongst themselves, for the purpose of visiting the Canadian Northwest and reporting upon it as to its fitness as a future home for the Icelanders. The delegates selected were: Mr. Skafti Arason, now one

of the wealthiest farmers in the Municipality of Argyle ; Mr. Christian Johnson, implement dealer at Baldur ; Mr. Einar Jonasson, now residing in the village of Gimli ; and the writer.

The delegates started for the Northwest on July 2nd, accompanied by Mr. Taylor, going by way of Milwaukee. There they were joined by Mr. S. Christopherson—now a successful farmer residing at Grund, Manitoba—as a delegate on behalf of the Icelanders in Wisconsin, and then the party proceeded to Moorhead, Minnesota, that being the nearest railway point to what was generally known as Fort Garry. From Moorhead the delegates proceeded down the Red River by one of the old sternwheel steamers, landing at Fort Garry—Winnipeg—on the 16th day of July, 1875, which is the date on which the first Icelanders set foot on Canadian soil in the Great Northwest.

The delegates were at once favorably impressed with the Red River country, although it did not look very inviting in the neighborhood of Winnipeg at the time they arrived, the grasshoppers having eaten up almost every green thing.

After having seen the country round Winnipeg and made enquiries about the different sections within a radius of one hundred miles or so, the delegates decided to go to Lake Winnipeg and examine the west shore of that vast inland sea.

Their reasons for fixing on that part of the country were as follows :

1. They thought that the grasshoppers would not be as likely to do damage to crops in that region as on the prairie ; 2. there was abundant building timber and fuel in that section ; 3. there was a waterway from that section to Winnipeg ; 4. there was abundance of fine fish in the lake ; 5. a large tract of land could be obtained there as an Icelandic reserve without interfering with other settlers ; 6. the main line of the Canadian Pacific Railway was supposed to cross the Red River at the present site of the town of Selkirk, and would not be far from a settlement on the southwest shore of Lake Winnipeg.

The delegates proceeded to Lake Winnipeg in a York boat, supplied by the Hudson's Bay Company, and had for a guide the late Mr. Joseph Monkman from St. Peters. After

examining portions of the west shore of Lake Winnipeg, as far as time would allow, and finding that the soil was of good quality, they selected there a site for an Icelandic colony, commencing at the southern boundary of township 18 and running north along the shore a distance of 36 miles—together with Big Island—and christened the tract selected "New Iceland," the same being now included in the Municipality of Gimli.

After returning to Winnipeg, the delegates drew up a report of their observations and advised their countrymen in Ontario to come to the Northwest. Three of the delegates then went east—two remaining in Manitoba—and presented the report to the Icelanders at Kinmount, who, after due deliberations, decided to move to "New Iceland" in a body that same fall, although it was a risky thing on account of the lateness of the season.

Consequently a party of about 250 Icelanders from the vicinity of Kinmount left for the Canadian Northwest on the 21st day of September, this number being considerably increased on the way by additions from other parts of Ontario and from Wisconsin. The party went by rail to Sarnia and there took a steamer to Duluth. Thence the party went by rail to the Red River and came down that highway of those times on a steamer and barges. Quite a few of the party, mostly single people, remained in Winnipeg, but the bulk made as speedy preparations as possible to go to "New Iceland."

The party secured a number of so-called flatboats, on which they loaded themselves and their supplies, and started from Winnipeg, for Lake Winnipeg, on October 17th. The current carried the fleet down to the mouth of the Red River, which was a very slow sail, occupying four days. According to an arangement made with the Hudson's Bay Company their steamer, the "Colville"—the only lake steamer at that time—took the fleet of flatboats in tow at the mouth of the Red River on the morning of the 21st of October, and pulled these frail craft without any serious accident to Willow Harbor—15 miles from the mouth of the river—and the fleet landed there, at the sand bar which protects the north side of

the harbor, close to the present site of the village of Gimli, on the afternoon of the same day, at 4.30 o'clock.

Although it froze up a few days after these plucky pioneers landed at Willow Bar, they managed to build themselves log shanties and pull through a long and extremely severe winter.

Thus was the first and largest Icelandic settlement in the Canadian Northwest founded—a settlement which, in spite of several misfortunes in its early days, now contains some 2,500 prosperous people.

SIGTR. JONASSON.

Dr. Bryce, in moving a vote of thanks, proposed that the paper be printed as one of the Society's transactions ; he also suggested an addition to the paper giving certain statistics as to the number and geographical localities of such settlements in Manitoba, until the fuller paper giving details of the settlements in Manitoba which had been promised by Capt. Jonassen was read.

Mr. W. J. McLean, seconded the resolution, and expressed himself warmly as to the worthiness of the Icelandic communities in one or two settlements which he had visited. Mr. McDonald followed in a humorous speech and thanked the author for his paper, which he had suggested to him some time ago.

Mr. Chas. Mair and Mr. T. H. Johnson also spoke briefly and in commendation of the paper and in high appreciation of the Icelanders as settlers. This closed the public meeting.

# APPENDIX

To S. Jonasson's paper on the "Early Icelandic Settlements in Canada," shewing the location, population, etc., of Icelandic settlements in Manitoba :

## I. THE GIMLI SETTLEMENT,

(New Iceland), began in the fall of 1875. It is situate on the west shore of the south end of Lake Winnipeg and comprises broken townships 18, 19, 20, 21, 22, 23, and 24, range 4 east of the first meridian, and parts of same townships in range 3 east ; also Big Island in Lake Winnipeg, comprising broken townships 24, 25 and 26, ranges 5 and 6 east. Present Icelandic population in the whole Gimli settlement is about 2,500 souls. It is the main portion of the organized Municipality of Gimli, has ten public schools, one of them—the school in the Village of Gimli—being a graded school.

## II. THE WINNIPEG COLONY.

The Icelanders began to establish themselves in the City of Winnipeg as early as in the autumn of 1875. The Icelandic population of Winnipeg numbers over 4,000 souls.

## III. THE SELKIRK COLONY.

The Icelanders began to establish themselves in the town of Selkirk as early as the year 1880. They now number about 700 souls, or one-third of the population of Selkirk.

## IV. THE ARGYLE SETTLEMENTS.

The Icelanders began to settle in the present Municipality of Argyle (in townships 5 and 6, ranges 13 and 14 west of the first meridian) in 1881. The Icelandic population in said townships, in the Village of Glenboro (situate in township 7, range 14 west) and northeast of Glenboro (in township 8, range 13 west) is considerably over 1,000 souls.

## V. THE POSEN SETTLEMENTS.

The Icelanders began to settle in the Municipality of Posen in 1885. They established themselves in townships 19 and 20, ranges 3 and 4 west of the first meridian (near the

east shore of Lake Manitoba) and have since spread into the adjoining townships, mostly east around the north end of Shoal Lake. The Icelandic population in these settlements is about 500 souls.

## VI. THE NARROWS SETTLEMENT.

There is an Icelandic settlement east of the Narrows of Lake Manitoba, scattered along the lake shore from Dog Creek to Sifton's Landing (townships 22, 23, and 24, range 10 west). The Icelanders began to settle there in 1890, and the population is about 150 souls.

## VII. THE BIG POINT SETTLEMENT.

In 1891 the Icelanders began to settle on the west shore of Lake Manitoba (in townships 16, and 17, range 9 west) in which locality the Icelandic population amounts to some 250 souls.

## VIII. THE PIPESTONE SETTLEMENT.

There is a small Icelandic settlement near the western boundary of Manitoba (in townships 6 and 7, ranges 29 and 30 west). The first Icelandic settlers went in there in 1891, and the population numbers no more than 100 souls.

## IX. THE MORDEN SETTLEMENT.

In 1899 some Icelandic settlers began to establish themselves south of the town of Morden (in township 1, range 5 west), where there is now an Icelandic colony consisting of some 150 souls.

## X. THE PINE CREEK SETTLEMENT.

In 1899 the Icelanders began to settle in the southeast corner of Manitoba (in township 1, ranges 12 and 13 east), where there is now a colony of some 100 souls.

## XI. THE SETTLEMENTS IN THE DAUPHIN DISTRICT.

In 1899 the Icelanders began to settle in the neighborhood of the Village of Winnipegosis (on Red Deer point on Lake Winnipegosis), and also in the Swan River Valley

(township 37, range 26 west). The Icelandic population in that district is about 200 souls.

In addition to the above, there are various small settlements, containing a few families each, in different parts of the province, at Poplar Park (township 16, range 6 east), and at various points along the Manitoba & Northwestern Railway, etc. There are also small Icelandic colonies in various other towns in Manitoba, as Brandon (about 100 souls), Portage la Prairie, Carberry, Baldur, Winnipegosis, etc., probably numbering some 250 souls altogether.

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## RECAPITULATION.

ICELANDIC COMMUNITIES—POPULATION.

| | |
|---|---|
| Gimli | 2,500 |
| Winnipeg | 4,000 |
| Selkirk | 700 |
| Argyle | 1,000 |
| Posen | 500 |
| The Narrows of Lake Manitoba | 150 |
| Big Point, Lake Manitoba | 250 |
| Pipestone | 100 |
| Morden | 150 |
| Pine Creek | 100 |
| Dauphin | 200 |
| Small groups | 250 |
| Total | 9,900 |

Transaction No. 60. November 14th, 1901

The Historical and Scientific Society of Manitoba.

# Insectivorous Birds of Manitoba.

BY

GEO. E. ATKINSON,

A Member of the Society.

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1903.

# The Insectivorous Birds of Manitoba

A paper delivered before the Manitoba Historical Society by Geo. E. Atkinson, Winnipeg, naturalist to the Manitoba Government, the University of Manitoba and Consulting Naturalist to the N.W.T. Government.

INTRODUCTORY.

Accepted authorities define the term *insectivorous* as insect devouring, consequently, generally speaking, an *insectivorous* bird may be by any one of the thirteen thousand known species of birds which will occasionally devour a few insects, or, more accuratey speaking, one of those few which feed exclusively upon insects.

To describe the local forms under the former generalization would be an extensive undertaking which is not seriously contemplated in this paper. While to accept the more exclusive application of the term we would have altogether less than fifty species to consider.

Being neither so general or exclusive in our acceptation of the definition we will accept the term as in general use among ornithologists and include in it those locally represented species of the four orders, *Macrochires, coccyges, pici* and *passeres*, and while an investigation of the principal characteristics of these groups may not be as extensive as a consideration according to the more sweeping generalization, it will be found to be much more extensive than a mere consideration according to the more exclusive application of the term.

The science of ornithology has of late years made immense upward strides in public favor through the revolution of the methods of ornithological investigation. Formerly it was considered necessary to be able to pursue and kill birds and preserve their dry skins with dryer data attached; but the impracticability of private working collections has forced itself so pronouncedly upon the student that the idea is being abandoned and in its stead that of one good public working collection available for study, while the student turns his individual effort to the study of the bird under varied conditions in the field, woods and aviary, is being daily more generally accepted. These collections differ from the old museum collection of stuffed birds prepared by the fossilized bird-stuffer in that they consist of a series of skins of all plumages, ages and sexes of all available species with types wherever possible, mounted characteristic of the species, prepared and arranged under the direction of a scientific naturalist. A label attached to each specimen contains full data regarding locality and date of collection, measurements and other remarks of interest. The skins are arranged in trays in cabinets in close proximity to the display cases containing the mounted types. In this manner the full range of plumage as well as a certain amount of character (as much as can ever be shown in a mounted bird) is displayed for our benefit.

Live bird photography is interesting the ornithologists to-day. They vie with one another in their attempts to shoot the bird with the camera even as they formerly vied with one another in their efforts to shoot it with the life-destroying gun.

For these reasons we cannot to-day confine our discussions of the subject in question to the systematically or economically scientific, but must in our life study blend these into the philosophical and aesthetic, considering not only the classification and economic relations of the forms under consideration but also their place in nature, their influence upon ourselves and our duty to them. Certainly no group of birds lays greater claim to consideration from these points of view than those to be dealt with in this paper.

*Classification.*

Considering briefly the classification of what we have generalized as insectivorous birds, we will note the physiological characteristics responsible for this classification. First we find that the subject embraces the four highest orders of the avian world.

Order *coccyges* — Cuckoos. Toes 4, two in front and two behind; bill slender; skull light and thin; tail long; not adapted for climbing.

Order *pici* — Woodpeckers. Toes 4, two in front and two behind; adapted for climbing, bill strong, skull hard and brittle; tail feathers very stiff and pointed, acting as a support in climbing.

Order *macrochires* — Goatsuckers and Swifts. Feet small and weak, with little grasping power; bill small and short; mouth large, with, in some cases, hair-like nets at sides of gape, which act as insect traps; wings long and pointed; tail in swift spined, to support in cling ing to a perpendicular surface.

Order *passeres—Perchers.* Toes 4, all on same level, three in front and one behind; hind toes long as middle, and usually longer than middle nail; tail feathers, 12.

Divided into sub-orders, *clamatores* and *oscines Clamatores,* songless perchers. True fly catchers, ten developed primaries and fewer and less developed muscles in the syrinx or voice producing organ than oscines. *Oscines,* song perchers. Less than ten primaries, more muscles and much higher development in syrinx than clamatores.

### *Identification.*

The problem of identification is one which presents itself as more or less insurmountable to the student of any life forms, and is responsible for a discontinuance of effort among many of the less enthusiastic, while with those to whom a certain knowledge of life is necessary for varied reasons, the first question asked the naturalist is where can we get text-books to tell us about these animals or birds, as the case may be.

The extent of the predominance of theoretical over the practical training in our modern educational system is responsible for many erroneous ideas, and in no branch of investigation are these erroneous notions more prevalent to-day than in nature studies, and this premature inquiry for text-books on the part of the student is a striking proof of the unpractical training received, while to awaken enthusiasm and interest in the practical side of the work seems an endless and thankless undertaking. In answering the foregoing question, I may say that your text-book or your ornithological friend who can introduce you to the birds is in the same position as your friend who can introduce you to a desired new acquaintance and you must exercise precisely the same judgment in your descriptions of a bird you wish identified as you would in the case of your description of the stranger you desired to know. You must go among them and become acquainted with their individuality first and their color last.

Do not come in with a rush and ask: "What bird is it that is black and gray and has a long tail?" and expect the ornithologist to pick out of the hundreds of species, presenting thousands of different plumages known to him, the bird you saw, neither condemn your text-book because it fails to enlighten you as to which of the scores of black and gray long-tailed birds you happen to have seen. Go back and see what shape and size the bird was, where he was when you saw him, what he did when you saw him, if necessary chase him, make him fly and describe his flight, try and note the call or cry he gives, then put this carefully in your note book, describing also where he is gray and where he is black, *be accurate as to color,* do not call blue gray or gray blue, and, if it is *blue gray say so;* then come to your book or your ornithological friend and the possibilities are you will learn the name of the bird and much of its life habits, and will know it in future from any other bird for the same reason that you know Mr. Brown from Mr. Jones.

Taking alone the question of variation in the groups under consideration, we may of many species secure a series of one hundred skins of different plumages in one season and the following spring or fall secure as many more before we have a thoroughly graded series of young, immature, breeding and winter plumages of the species.

Many birds such as our red-winged blackbird, bobolink, Baltimore oriole, pine grosbeak, purplefinch, rosebreasted grosbeak and many of the sparrows and warblers, take from two to four years to mature in plumage, the sexes at all ages differing also; while with the bobolink, goldfinch, longspur and many sparrows and warblers the adult males, females and young leave us in the fall all dressed in a uniform plumage, returning to us in the spring clothed according to age and sex. So that identification by individuality is the only solution of the vexed question. Some birds, like some people, wear the same colored suit winter and summer, adult and young alike, but these cases are rare among our high colored birds, the most striking being possibly the evening grosbeak.

### *Individuality.*

The discussion of the question of practical methods in the identification of

birds has led us up to the question of individuality.

The mediæval, selfish and presumptuous idea so generally accepted until recent years that man was the only creature endowed with higher intelligence has been thoroughly exploded, yet the weight of prejudice, that obstacle to progress, to-day prevents many intelligent people from accepting this truth; and not infrequently heresy, infidelity, lunacy and other terrible moral or mental conditions are insinuated of those who are bold enough to declare themselves believers.

These terrible possibilities, notwithstanding, we cannot, without prejudice, associate ourselves with the birds or mammals without being convinced that their intellectual conditions differ only in degree of development from our own. Who makes bold to say that birds are not possessed of individual character let him weigh well his substantiatory evidence against what may be offered in rebuttal. All birds show more or less striking individuality but the groups under consideration undoubtedly show the greatest intellectual development.

The question of making a private working collection has been previously referred to and shown to be impracticable save to a man of means with much time at his disposal and we must therefore depend upon the study of the life rather than the dry skin and gain access if possible to a good public working collection to extend our knowledge of specific variation.

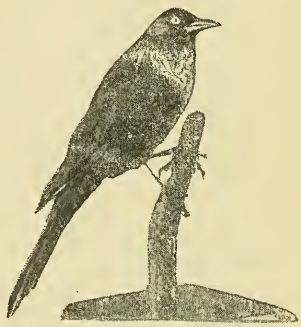
The argument that these characters in birds held to be higher intelligences are but instinct and are inherited is supposed to be insurmountable, yet I shall challenge *you in opposition* to point out to me the line of division between instinct and reason, and failing to do this, I hold that reason is but an evolution of instinct. Have not our changing environments necessitated the exercise of our reasoning powers to enable us to keep pace with our everchanging struggle for existence? So as the change of environment and increase of the struggle of existence with the bird is proportionate with man's, will there be found a proportionately increased intellectual development? We have but to take some of those birds most persistently persecuted as obstacles to human progress to prove this phenomenal brain development. Examples — the crow and jay family, the English sparrow.

As a comparison take the members of the goatsucker family, which, because of their nocturnal habits, have few natural enemies, and we find a comparatively small brain development and in the intellectual what may merely be called an "ecentricity."

Apart, however, from the revelations, of psychological or phrenological examinations, a short unveiling of our eyes from prejudice and the association of ourselves with these interesting subjects in life cannot fail to present these truths to us.

The examples of human characteristics I will show are:

*Memory*—As evidence of this we may but quote the return of birds regularly to an old nesting site. And some would ask, How do you know these were former nesters at this place? A nesting site



**Bronzed Grackle.**
**(Quisculus quiscula aenus.)**

being an attraction the first season is liable to be the same a second season. My striking experiences here were two. One case with the swallows, which raised a brood in a box I had erected. The box was blown down during the winter and was removed entirely, yet the morning after the arrival of the swallows the next spring the birds flew about the spot searching for the box, alighting on the roof where it had been placed, and, upon my bringing it out, and while re-erecting it, they were very much concerned and made as much objection to my presence as though they were nesting. In the second case a wren had nested in a hole in an outbuilding for two seasons. During her absence one winter the hole was covered entirely with a piece of board. On her return she sought long and hard for that hole, climbing about the board which covered it in her search and not for some time did she accept another site though they were quite numerous and equally favorable.

*Love*—Birds love one another with all the ardor of human lovers, and, like enamored humanity, they show the same constancy or perfidity—the same spontaneous gush, while the character of the maidenly modesty is as varied as with our sisters.

Mr. Redwing Blackbird courts his plain looking affianced with a fantastic display of plumage, a gushing spluttering attempt at a song, which ends in an oath of "faithful unto death." Happy lover, he is accepted; his betrothed has *failed* to see his *duplicity*, and all is well till the nest is built, the eggs deposited, and then he grows restless and tired of his bargain, and it is with difficulty that he even awaits the appearance of the young before he is off in disgust with his chums to the Redwing Club in the big marsh, leaving the faithful wife to raise, feed and train up her family in the way they should go, and not until nesting is over and it is time to prepare for migration does he return to become acquainted with his family.

As an offset to this perfidity we can take the goldfinch, the bobolink, the sparrows and many others which remain faithful, assist in constructing the nest, and while on account of inability on the part of the males or the unwillingness of the mother to trust them, they do not assist at incubation, they remain about the nest cheering the patient mother with song, feeding her, and, on the appearance of the young, take a willing share of the responsibilities of family raising.

In direct opposition to the conduct of the redwing we find the rosebreasted grosbeak, the robin, oriole, bluebird, catbird and many others not only remain at home and help build the nest, but their wives insist upon their taking their share of the worries of incubation and subsequently of raising the family.

I know of but one case of the new woman among birds and that is Mrs. Wilson phalerope, who compels the male to do all the incubating and family raising while she goes off with her friends probably to talk woman's rights.

*Vanity*—Among the young men of the day the competition or rivalry for the attentions of their lady friends gives rise to much vain display. Similar causes give rise to similar emotions in the birds, and keen, elaborate and even fantastic are these displays. The very high rich plumage attained by many of our male birds is held to be the result of the keen competition for the females, and not only before the females are these parades indulged in but before other males of their own species, before other species and very often seemingly in rehearsal and while quite alone they may be carried on.

Of displays of plumage and song combined, for birds are often vain of their voices, the bobolink, ovenbird, lark sparrow, fox sparrow, white crowned sparrow and Baltimore oriole may be mentioned as the most striking.

Of those which make elaborate song displays without so much regard to plumage we may mention our well-known robin, the brown thrasher, catbird, song and vesper sparrows.

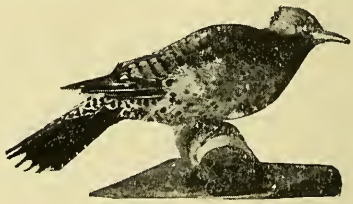
While of those which, having no particular musical abilities and whose display of plumage is accompanied by a spluttering gush, the redwing blackbird before referred to, and, in fact, all the blackbirds, including the cowbird, whose efforts are possibly the most ludicrous, the woodpeckers and the goatsuckers.

The nighthawk's bold dash earthward with its accompanying quivering boom of which the poet has said:

"With widespread wings and quivering boom,
Descending through the deepening gloom
Like plummet falling from the sky."

Is but vain display.

The bowing and scraping ceremonies of the flicker are unique and characteristic.



Flicker, or Higholder.
(Colaptes auratus.)

Of this latter bird Frank M. Chapman, in "Bird Life," says: "Much ceremony prevails in the flicker family and on these occasions there is more bowing and scraping than one often sees outside of Spain." The clothing does not make the man, however, nor does the plumage necessarily make the bird, for, to the accurate observer, *indolence* however dressed is *indolence*. And in striking contrast to the cheery and ambitious appreciation of their possessions or talents of the majority of our highest

plumage birds is the indolent and apathetic evening grosbeak. They don the mature plumage the first year and maintain it winter and summer alike; their voices are harsh and unmusical, their only efforts being a harsh screechy chirp or a low nasal wrangle. They are undemonstrative save in opposition, when they are most pugnacious, and their whole lives show a selfishness and general discontent with life which is striking and unique among Canadian birds.

The indolent selfishness of the evening grosbeak is of an entirely different character to the mean, low-lived selfishness of the cowbird, for the evening grosbeak, though seeming to find no pleasure in life but feeding, has not become so demoralized as to shirk the duties of l fe or try to shoulder the responsibilities of family raising upon other species. With him morbidness seems to have blotted out all the cheerful side of life and he is more to be pitied than blamed.

With the cowbird, however, the case is different, because their indolence has encouraged depravity of the most despicable character. The depravity of a father, while deplorable, is not as generally injurious to the race where the faithful mother is at hand to counteract it, but where that mother becomes so depraved as to desire to shirk the duties of nature the demoralization is complete. In this case the knowledge of right remains, strange as it may appear, and each succeeding generation of cowbirds with a full knowledge of their wrongdoing continue to follow the inherited depraved course, and nothing is more expressive of conviction of shame than the sneaking, skulking approach of the female cowbird to the nest, always of a smaller bird than herself, to deposit her eggs during the absence of the owner, and equally shamefaced is her slinking disappearance after the act is committed or upon the appearance of the owner of the nest. The squalling, greedy nestling which afterwards demands all the attention of the foster parents to the neglect and frequently starvation of the rightful heirs, is a striking example of the blubbering, bullying overgrown "booby," whose mother declares she is unable to control him.

The cowbird, notwithstanding this depravity, has many redeeming characteristics, and, if sufficiently strongly convicted of his demoralized social standing, could be made a good citizen of the avian world, and a realization of this fact almost forces me to exclaim, "Oh, for a Luther to regenerate the morals of the cowbird."

In striking contrast to the shame of the cowbird at shirking her duties is the *pride* of many feathered mothers of the families they are raising. Note the wood pewee and most of the flycatchers, which bring the young all out and line them up upon a branch or fence rail, where they are taught their lessons in fly catching, patience and good manners. The observation of this performance is very amusing as well as offering a strong life lesson to many of us who need it.

Many bird mothers are too proud of their children, idolizing and spoiling them by satisfying all their desires. Of this class the young orioles, with their whining "dee dee dee," are conspicuous as spoiled babies and manage to engage the entire attention of both parents for some time after leaving the nest and do not appear to be anxious to learn to earn their own living. Another species of this character is the goldfinch, a devoted mother, but all too indulgent.

Some birds perform the duties of incubation, but beyond feeding, exercise no control over the young, and the squalling rabble of the young blackbirds is evidence of a coarse nature and general disregard for property and good manners.

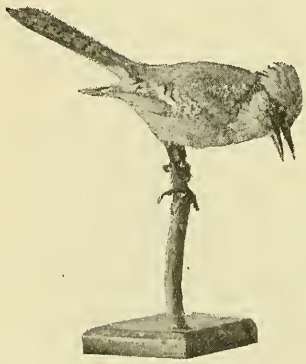
For sociability we have but to look for a time at the swallows, the redpolls, snowbirds or pine grosbeaks and we will find not only sociability but considerable affection and consideration for one another. Even among large flocks their associations are always cheerful.

For sociability among different species we can take a walk into the woods on a winter's day, when the sun is bright, and we will find usually white-breasted nut-hatches, downy woodpeckers, chickadees and an occasional creeper or kinglet, if it be not too cold, all travelling about together in a merry party searching for food and indulging in a cheery conversation among themselves.

If you wish diversity of character in the individual you may consult either the crow or the jay, and if the former cannot satisfy you the latter most certainly can. The brain development is phenomenal in these birds both for proportionate size and character. The cunning of the crow is proverbial, but if ever you lived with one and studied him one-half as carefully as he studies you, you will find a companionship congenial, instructive and amusing in the extreme. If ever bird was endowed with reason

these birds are, and the development of reason has been the result of a desire for self protection during the satisfaction of their uncontrollable curiosity. A lengthy description of the character of these birds is not permitted here, but a couple of references will be given in proof of their claims to intellectual recognition. A crow in my possession learned to hang what meat he did not want for immediate use upon a nail. On the removal of the nail he resorted to the subterfuge of hiding it and dropped it through a knot-hole in the fence. A dog in the next yard soon learned to look for this hidden portion of the corvian daily ration, and, in his impatience, showed his nose to the hole while the crow was feeding. A short period of corvian consideration resulted in a roundabout walk to the hole and a sudden sharp "jab" with the beak sent the surprised canine elsewhere for his pickings, and never again did that crow hide any of his meat in that knot-hole, but buried it where he could watch it constantly.

This is but one experience of many. For wit and humor as well as corvian curiosity and cunning, the jay has with us no equal. Watch him in the woods or try to follow him. He is here, there and everywhere when you least expect him. In his foraging perigrinations he suddenly discovers a blinking owl, and immediately he yells, "Jay, jay, jay," and immedately, as though from the purgatorial regions, arises from everywhere the reply. The woods are alive with jays and pandemonium reigns for a time till the unfortunate owl has again escaped them. He is a vocalist of considerable ability, a ventriloquist, a cynic, a satirist, a humorist and sometimes most profane. His vocabulary is as extensive and elaborate as our own, and Mark Twain has said his profane vocabulary is more extensive than that of any animal save the domestic cat. His powers of mimicry are such that you can never be certain that he is a jay until he calls "Jay," and then he speaks it out in such a tone of ridicule that you feel like a jay for not recognizing him. He is a good fellow at heart though a vagabond in action. Like man, he requires congenial company to regulate him, for at home attending to domestic duties he is most devoted, while with others of his own kind in distress he is most self-sacrificing.



Blue Jay.
(Cyanocetta cristata.)

The late Capt. Bendire, in his work on "Life Histories of N. A. Birds," tells a touching incident of a jay which had in some manner become totally blind and which was constantly guarded by a flock of brother jays, who daily provided it with food and led it back and forward from the stream to drink. Was ever human being more provoking and attractive at once?

To close on the question of character I shall simply refer to the examples of *industry and ambitious git* shown in the irrepressible wren,that model of bubbling and unrestrained energy. What an important position he seems to occupy as the father of seven or eight chattering juvenile wrens, and these keep him reminded of his responsibilities in their clamor for food.

The cheerful and less ostentatious but equally persistent energy of the chickadee, who has also six or seven babies to feed, and the matter-of-fact little nuthatch, to whom time is grub and who, therefore, has not time to sing and simply gives you a passing glance as he wanders about the tree trunk crooning out his little nasal "Yank, yank."

### SONGS.

The subject of songs of birds is in itself an exceedingly extensive one which cannot be neglected in the present case. With a reference to the various classes of bird music I shall devote a time to the character of songs. First we may speak of instrumental selections in the partridge's drumming and in the nighthawk's boom previously referred to. The telegraphic tattoo of the woodpeckers from bush to bush across fields and ravines or small bodies of water. The birds perch upon a hard dead branch in the top of a tall tree and the answering calls can be easily recognized on a quiet

evening or clear morning. Of the three species regularly given to these methods of communication the distinguishing points of the rapping are easily recognized. In the downy woodpecker it is a long unbroken roll or tattoo. With the hairy it is a shorter and louder roll, with a more distinct interval between taps. With the yellow-bellied it is a short roll, ending sharply with five or six distinct raps. These calls seldom fail to bring corresponding answer from the neighboring woods or hills.

On the question of song the division of the order passes into clamatores or songless and oscines or song perchers is, as has been previously referred to, because of a difference in the development of the syrinx or voice producing organ. In the one case there are but two or three sets of intrinsic muscles while in the other there are as many as five.

The voices of clamatores, while not musical, are characteristic. The spluttering "pchings" of the kingbird, the sharp questioning whistle "what" of the great crested flycatcher, the plaintive "pee-a-wee," "peer" of the wood pee-wee, and the snappy "chebec" and "cheebec tura-lur-al" of the fidgety little least flycatcher are quite familiar sounds in the summer woods.

Of the vocal efforts worthy of note the clear rich ringing whistle of the Baltimore oriole is a welcome inspiration of romantic freedom rung from out the swinging branches of the summer woods. It is a whistle easily imitated, quite varied among individuals, though always characteristic. This is one of the birds misnamed by the early settlers, as it belongs to a group of the starling tribe and is not related to the old world orioles. The specific name galbula means orange and black, while the species is named after Lord Baltimore, whose colors were orange and black. Lord Baltimore is to be congratulated in thus having so attractive a feathered perpetuator of his name.

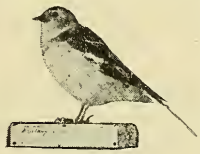
What man with emotion in his nature has ever listened without a responsive sentiment to the ecstatic melody of that "*mad musician,*" the bobolink, as on irrepressible quivering wing he soars and floats about the June meadows, pouring from out the depths of his overflowing heart a continuous volume of tinkling, rollicking, jingling music to cheer his patient mate in the grass beneath him. Yet how few are influenced by this responsive sentiment.

The flute-like whistle of the meadow lark is in effect second only to the bobolink. Its high, clear ring, indicative of wild freedom and unrestraint, has, if we take it, an inspiration to our morbid souls as the bagpipes to the *Heilander*.

Of our native species one author has set over a dozen songs to music. The western species is much more musical than the eastern, and one hesitates on first hearing it to relate the rich clarion to the lark.

The musical chorus of the Lapland longspurs so generally mistaken for snowbirds in changed plumage, carries with it a beautiful inspiration, as in flocks of countless thousands they whirl over the field or alight for an instant on the stubble or plowing, all the while pouring forth a continuous flood of music closely allied in character to that of the bobolink, but in a numberless chorus producing a merry jingling and chiming as of millions of sweet-toned bells in harmony blended and which but needs be heard to be appreciated. During the entire summer season the musical mechanism of the longspur seems to be uncontrollable at morning, noon, and even during the night; eating, bathing, resting or sleeping, the song continues without the slightest inconvenience to the singer.

Few have been privileged to hear the song of the snowbird which he sings at his home among the snow and ice. Only on two occasions have I heard a portion of it outside of my aviary, and the sensation conveyed I can never forget. My introduction to this musical feast, however, was some years ago in my aviary. It was in May, during the height of bird song. One chilly morning, as the first streaks of dawn crept across the eastern horizon, I was awakened by a song, the character of which was new to me and it conveyed a sensation totally unlike anything previously experienced. It was as though the untamable spirits of the elements descending upon the earth had stretched their harp strings over the babbling brook and struck upon them their wildest and sweetest strains.



Snowbird.
(Plectrophenax nivalis.)

As I listened, half dreaming, I suddenly realized that the song came from my aviary. The other birds still slept. I cautiously drew aside the curtain, and in the corner, perched

upon a stone in the water, sat the snowbird, conscious only of his own association with the dawn and greeting the approaching day with his wild untamable melody. It has since been my privilege to hear this musical effort on many similar occasions, and it has never failed to impress me as when I first heard it.

Some birds sing almost constantly, day or night, feeding, washing, dressing, flying, and even sleeping, and their efforts have no set time. Others are quite systematic and have a season for work and a season for music, the song season always after the work is completed. To these belong some of our sparrows, and most noticeably the vesper sparrow. At such times he mounts a fencepost, branch or other elevation, and expresses to the world in song his thorough appreciation of the good things of life. Sung chiefly in the evening twilight, it is an inspired melody most pleasing and beautiful.

A mysterious atmosphere seems to surround certain birds, which, because of the regular repetition and striking character the song attracts general attention, while, search as we may, the singer is rarely located or identified. The white-throated sparrow and the Veery or Wilson thrush are two birds surrounded by this mysterious atmosphere. The peculiar whistle of the former bird floating from out the depths of the swamp or from under the brush heap in the woods has earned for him a number of aliases as extensive as the range of the bird. "The peabody bird," "Hard times Canada bird," and "the paddy whack" are some of these, and the variation is according to the interpretation of the song. The various conditions under which I have met and studied this original bird have resulted in my reference to him as the "bird of moods."

Upon his arrival in the spring, when the stamp of returning vitality is everywhere in evidence upon the face of nature, and his cheery clear whistle floats along in the morning breeze, it conveys to me his happiness in the words, "I've come back again," "back again," "back again," and I hasten to enter the wood to greet him.

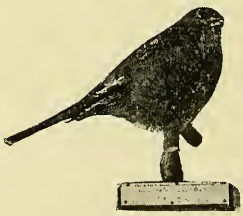
As the advance-guard is reinforced, there is much squabbling and practical joking, resulting in hand-to-hand, or rather "beak-to-beak" encounters, after which the victor, mounting above his vanquished, with a thrill of true satisfaction pipes out his tune, which now says, "Oh, say, didn't I, didn't I, didn't I?"

Migration is past, summer begun, and as we float down the river past the dense impenetrable masses of low-lying scrub and you ask me what creature could live in that hopeless tangle, and even before I reply he has mounted a branch to have a look at us and pipes out, "Old Tom, Peabody, Peabody, Peabody." He has raised his family, exhausted the interests of the locality and reminded by chilly evenings and turning leaves of approaching blizzards, he calls to them, apparently with a tone of sadness, "We had, better move, better move, better move," and after a few weeks of scurry and flutter and wrangle among the brush and falling leaves he leaves us at last for another season. He seems to say, "Hard times in, Canada, Canada, Canada," and well he might say it if times were as hard as the frosts and ice he moves away from, but he never leaves us without that ring of assurance of "I'll be back again, in the spring, in the spring."

An aristocrat in manner and dress and a refined vocal artist is the handsome fox-sparrow. His song possesses many of the richer qualities of the Baltimore oriole and the rosebreasted grosbeak, and heard in chorus in April it is an inspiration of summer melodies.

The pine grosbeak, purple finch and crossbill are all worthy of mention among the feathered vocalists, being also among our richer plumaged birds.

The pine grosbeak's is the most striking song, the other being modifications of it. It is somewhat muffled and mostly sung without opening the mouth, but it is a prolonged sweet warble quite in harmony with the confiding gentle and sincere disposition of the bird. In the breeding season it becomes louder and clearer and flows almost continuously and irrepressibly from him resting, feeding, bathing or even sleeping.



Pine Grosbeak.
(Pinicola enucleator.)

As the bobolink is the mad musician of the meadows, so the rosebreasted grosbeak can be considered the orpheus of our woods.

Regularly distributed over our entire wooded country, one cannot in season travel far without hearing the rose-

breast's carol, possessing all the rollicking character of the song of the robin refined into a rich sonata, expressive of joyous contentment with life and its duties, it can well be considered one of the star performances of the avian musicians. Poets rave of their favorite birds, the skylark, the mockingbird and the nightingale, but if these poets were musicians and visited the Canadian woods in the summer song season they would be forced to accept the carol of the rosebreast as unparallelled in the world of woodland song for richness and purity.

Bobolink.
(Dolichonyx oriziverous.)

There is a wierd mystery enshrouding the song of the strike, and as we listen to his broken, gutteral and varied but not entirely unmusical effort, the question arises in our minds whether he has learned it bar by bar from those smaller songsters he is wont to prey upon or whether he has swallowed it piecemeal with the victim. Certainly no such heterogenous combination of sounds ever had their origin in the musical mind of one bird. It does not appear to be a breeding song, nor a decoy call, for the bird is usually quite conspicuous while performing. I therefore suggest that it is either a mocking of the slain, or the undigestible spirit of his victims crying from out his wicked frame.

Red-eyed Vireo.
"The Preacher."
(Vireo olivaceus.)

Warbling Vireo.
(Vireo gilvus.)

The vireos are all day and all summer songsters, and from the red-eyed and warbling vireos our two common breeding species flows a constant volume of song from early morn till evening's shades close out the day. With the warbling vireo it consists of a prolonged musical warble, repeated at short intervals. With the red-eyed it forms a sort of rambling recitative, never ceasing save to swallow a morsel of food. Description is difficult, but one writer has called him the preacher and interprets his notes as saying, "You see it," "You know it," "Do you hear me?" "Well, do you believe it?" To me he appeared to be talking to himself for want of better company, and in his search among the branches and leaves he says, "Oh, dear, where is it?" "I see it," "I'll have it," "I've got it," "Snap," "Now, again."

Yellow Warbler.
(Dendroica aestiva.)

To individualize the songs of the warblers would take much effort, time

and space, so that as warblers we will deal with them briefly as a family.

These gay and lively little feathered gems of the avian world are at once the delight and consternation of the field naturalist. Long after other groups are mastered there remain unsolved problems among the warblers. The variety of species is great, but equally great is the variety of plumage and song in the individual, in many cases making identification not only difficult but often impossible without collecting.

The warblers move in a body; are here to-day and gone to-morrow, and the blending of their varied and musical voices in chorus in the spring woods as the spangled choristers flit everywhere about, is as the harmony of invisible choirs.

The ventriloquil powers of the jay have been referred to, but he is not the only possessor of these powers, and the location of singers thus qualified is rendered exceedingly difficult.

The aesthetic and refined little ovenbird, who, as you roam through the deep woods, opens up apparently at a considerable distance his chant of "*Teacher*, Teacher, TEACHER, TEACHER, *TEACHER*" each repetition growing in volume, concluding within a few yards of you and causing the woods to resound amazingly for the size of the bird. You have heard his chant, but have you heard his love song? He has one, but is more exclusive with his audience. In the evening during the mating season, as silence reigns about his home, he will soar to the tree tops, and, floating down, pour forth a rapid ecstatic warble entirely different from his teacher chant, and which needs to be heard to be appreciated, and once heard is not forgotten.

Another musician of the wild, untamable type, whose music seems to be a strain of the fierce harmony of the elements, is the water-thrush, and you must go to his home where the babbling stream splashes the sides of his fair partner's nest in the solitudes of the woods if you would hear his ecstatic wild melody, and, hearing, you will consider the reward worthy of the effort.

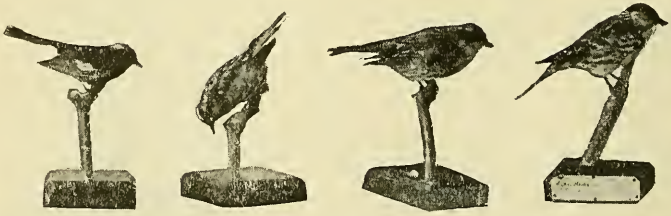
Water Thrush.
(Seiurus novaboracensis.)

While most bird songs are characteristic and original or imitative for purposes of individual gain, the songs of the catbird and thrasher are a combination of the mere musical portions of many native bird songs and those of southern species, with some strains of species never seen nor heard by the bird but which are inherited strains. These are frequently intermingled with the scream of a hawk or the cry of a bird in distress.

I never could agree that for variety and purity of tone the songs of the catbird were excelled by the idolized mocking - bird. The song of the thrasher differs only in volume and force.

Cat-bird.
The Canadian Mocking-bird.
(Galeoscoptes carolinensis.)

The songs of the wrens are characterized as "Babble, squeak and chatter," and one cannot watch one of these models of perpetual motion without wondering where lies the source of so much energy,



A Group of Warblers.

Magnolia Warbler. (Dendroica maculosa.)

Black and White Warbler. (Mniotilta varia.)

Myrtle Warbler. (Dendroica pennsylvanica.)

Black-poll Warbler. (Dendroica coronata.)

as they are never at rest and the song bubbles out like the continuous overflow of a gurgling spring.

Frank M. Chapman, in referring to the song of this diminutive irrepressible, says: "It is a wonderful outburst of song and the diminutive singer's enthusiasm and endurance even more remarkable." The song occupies about three seconds, and I have heard a wren, in response to a rival, sing at the rate of ten songs a minute for two hours at a time."

A rival of the wren in song, energy and endurance is the ruby-crowned kinglet, one of the smallest of our small birds, with a body little larger than a hummingbird. A vocal organ no larger than ordinary pin heads, controlled by microscopic muscles, this tiny musician gives voice to a refined bubbling warble of several seconds' duration and of sufficient volume to be distinctly heard at a distance of two hundred yards in the woods, and is considered one of the most marvellous performances of the world of avian vocalists.

Ruby Crowned Kinglet. (Regulus calendula.)

No student can forget the sensation of his first introduction to the song of the ruby-crown.

Golden Crowned Kinglet. (Regulus satrapa)

The thrushes occupy the head of the list from the scientific standpoint, and certainly from the aesthetic point of view they do not occupy an inferior rank as ideal birds. In their whole lives there cannot be found a shred of coarseness or frivolous vanity. Rich of plumage, they are of quiet colors, in harmony with their gentle and quiet lives. The musical performances are also in strict harmony with their other characters, and as musicians they rank as star performers in the avian chorus.

Reference has been made to the bobolink and rosebreasted grosbeak as stars of avian song, and without any inequality in rank, we may describe the difference in the character of the three efforts. The bobolink's performances may be considered the rhapsodies and rosebreasted grosbeak's the sonatas, while the music of the thrushes constitute the nocturnes of classical avian music.

Their voices possess a ventriloqual character, which, assisted by the undemonstrativeness of the singer, enshrouds him in a veil of mystery that lends a fascinating charm to the song and bespeaks a soul buried in an inspiration not of earth, enwrapped by a spirit of heavenly peace.

The Wilson thrush or veery and the olive-backed are our two local breeding forms, very numerous in all our woods. The ventriloquil powers of the former are very remarkable. One can hear the whirling "Veery, veery, veery," as distinctly at a quarter of a mile as at a few yards, and distance lends little change to the quality of the tone. I have stood within six feet of a veery singing and have been quite unable to locate the singer by the volume of song.

Grey-cheeked Thrush. (Turdus alicae).

The song of the olive-backed is, in general character, not distinguishable from that of the hermit thrush, the difference of surroundings only lending the greater charm to the latter's effort.

The breeding range of the olive-backed is more general in the mixed woods of Manitoba, while the hermit confines himself more to the solitudes of the coniferous forests of the north, and here his marvellous musical performance may be heard in all its grandeur, reverberating through the rafters of Nature's evergreen temple. It is a rich flood of song, more animated and varied than that of Wilson's, and is altogether the performance of an accomplished and undemonstrative artist.

John Burroughs has said that the "Spheral, spheral," "Holy, holy, holy," of the hermit thrush heard among the evergreen forests is one of the most marvellous vocal renditions of the bird song.

There a sublime halo encircles him which earns for him the title of "The Spirit of the Pines."

To comment upon bird song without reference to the robin (erroneously so called—in reality one of our thrushes) would be a slight upon man's most congenial bird companion. His song, to which we need no introduction, while lacking in the general technique and refinement of the thrush's, is yet an inspiration to us in the early spring as cheering and comforting as is the thrush's hymns in June.

Robin.
(Merula migratoria.)

MIGRATION.

The subject of bird migration is in itself a most extensive one, and has given rise to much discussion as to the cause and character of the movement. While it is not proposed to enter into any lengthy discussion of the question or elaborate any theories at the present time, we could not consider our subject dealt with without some reference to the migratory habits of the groups under discussion. It is a well-established fact that for one reason or another the great majority of our birds have accepted the necessity of migration. With some it is solely a matter of food supply, while with others it is mainly a matter of temperature; with a third class, however, neither of these causes can be said to entirely regulate their movements and their erratic peregrinations remain inexplainable save as individual or specific eccentricities. These smaller forms it will readily be understood, being physically less capable of combatting natural enemies than would larger forms and being persistently persecuted by these enemies, have the dual question of safety from enemies and provision of food supply to consider on their semi-annual journeys. The wing area of different birds, therefore, becomes a material factor in the movement. Blackbirds, being strong flyers and associating in immense bands, are enabled to avoid or oppose most of these enemies, while the swallows, being very swift flyers, are able to escape pursuers, so that time of movement is not a material factor with them and their migrations frequently continue during the day.

Other forms, as woodpeckers (where migratory), finches and thrushes, being usually strong of wing, occupy the day in feeding, and as the shades of night close down upon them a signal passes from flock to flock and they rise in a body to a great height and continue their flight, frequently for many hours under cover of darkness. In the clear spring or fall nights one can hear the tink of the bobolink, the cheep of the sparrow, or the whistle of the thrush, as the individuals keep in touch with the main body of the flock, and we cannot listen and understand these passing signals without wishing these nocturnal aerial feathered travellers god-speed.

Favorable winds are a most important factor in the movement. I have watched eagerly for days for the return of spring migrants which were due and without a sign of their appearance until a south wind arose, and it did not blow long before it bore to my ears a cheep, a peet or a whistle, and then I did not need the morning's dawn to tell me that the sparrows and thrushes were here.

I have watched these same groups huddle together in the brush-heaps to avoid the first raw winds of autumn until a favorable wind prevailed, and then as I stood by the woodside at night I would hear the signal passed, the leaves would rustle, the calls seemed to climb to the upper branches of the trees, and in a few minutes the receding whistle or cheep was all that was necessary to remind me that they were gone again, and that I must turn once more to the jay, the nuthatch, the chickadee and the downy woodpecker for my woodland associations and to the red poll and snowflake for my field companions.

The changing of winds and the falling of rain unite to form the most disturbing agent in bird migration, and while the prevalence of opposing winds stops migration almost entirely, it is not in any manner as disturbing an agent as the changing wind accompanied by rain. This opposing factor causes the birds to descend from the elevation and seek shelter at the nearest point, resulting in much confusion among the ranks.

In the crossing of large bodies of water at these times many smaller varieties and weaker flyers are overcome before reaching shelter, and their dead dripping bodies upon the shore tell all too sad a tale of the tragic termination of both spring and life journeys. At these times lighthouses and other bright lights

assist in luring many individuals to their death.

Migration is strikingly characteristic in many groups. The movement of the nighthawk is one quite in harmony with the individuality of the bird. As the fall advances large flocks may be seen careering about high in the air, darting hither and thither without seemingly any particular body movement, but if you watch them for an hour or so you will observe that the body movement of the flock has a decidedly southern tendency, and in the course of a few hours they will have completely disappeared, to be seen no more for another season.

Some of our smaller species like the warblers, kinglet, nuthatches and wrens, unable to withstand the strain of prolonged flight or the break in the food supply, perform the entire migration, flitting from bush to bush and tree to tree, feeding as they travel, resting usually wherever night overtakes them, and in this manner they can cover the required distance in about the same time required by night flyers, which occupy the days feeding and resting.

The last class we will consider are the erratics or eccentrics which seem to have neither reason nor season for migrating, and one would suppose for breeding. Of this class the crossbill, pine siskin and Bohemian waxwing are conspicuous.

Authorities tell us that the American crossbill breeds in February, yet I have records of collections of birds apparently migrants and far from favorable breeding grounds from January till December and have found none I could call birds of the year. I recognized no evidence of mating and the birds always possessed the same erratic tendencies. About Toronto I have collected crossbills from November till May about the parks and private grounds, while in Manitoba I have collected them from May till November, roving about the poplar bluffs feeding on buds and insect galls.

With the pine siskin I have in Ontario collected the birds from November until June moving about in flocks with no appearance of mating or nesting. In Manitoba I have collected them with trap and gun from April till October roving about the fields and even in the town streets in very large flocks. Their nesting sites are given as the coniferous forests and the season April and May.

I would not say that the Bohemian waxwing does not nest with certain regularity, but if such be the case he is only regular at home. He has for many winters, however, absented himself entirely from us, irrespective of severity of temperature or amount of snow, which regulates the movement of some winter migrants and has suddenly appeared in large numbers in October and remained with us till late in April though weather conditions were normal. So far as we know him he is a true *Bohemian.*

ECONOMIC RELATIONS.

In presenting to the public the claims of any form of life to our protection, when the sentimental, aesthetic and every other argument availeth nothing, we can cause the most matter-of-fact to prick up their mercenary ears and become interested when we approach their relations to the pocket. Were all other claims of the subject in question set aside, the relation of our insectivorous birds to our vulgar selves from the standpoint of dollars and cents is more than sufficient to guarantee our every effort in their behalf.

While all forms according to nature's law are necessary to maintain a balance in nature, there are some forms the increase of which will greatly hamper our agricultural interests, while the abnormal increase of any form is sure to become injurious. With our insectivorous birds there is little danger of any abnormal increase because their natural enemies are sufficiently numerous to keep their increase normal and it remains to regulate their greatest enemy—man, so that this natural increase be not reduced, as at such a stage they occupy a very important position in relation to agriculture and horticulture.

With all the species represented in the four orders in question insects form a large proportion of the total food of the nestling, while the greater number require an almost entire insect diet even in the adult. In other species the additional food consists of large quantities of noxious weed seeds, and it is in comparatively few cases that the birds can be really considered injurious. Insect feeding birds capture all classes of insects, but the great majority of insect life as revealed by stomach examination proves to be of the most injurious character. Beneficial insects are generally either very large and aquatic or possessed of weapons of defence, as in the hymenoptera, or of pungent or distasteful odors as in many of the scarabidæ or

scavenger beetles, which possibly accounts for the small proportion of these forms found in stomachs examined.

In the first order the cuckoo, though considered a suspicious character because of his quiet gliding movements and retiring disposition, is nevertheless entirely insectivorous and one of the most beneficial species. His diet shows a decided preference for the larvæ of the tussoc moth and those hairy caterpillars so destructive to trees and shrubs, and which because of their hairy covering are avoided by most birds. I have found the cuckoo's stomach jammed with these hairy caterpillars and the coating pierced through and through with the needle-like hairs. Yet it did not seem to inconvenience the bird.

During the Tent caterpillar pest in 1894-5 through Ontario I found the cuckoo very numerous and industrious in his work of destruction among them.

Assistant Ornithologist Beale of the U. S. Biological Survey, reports in the examination of 16 stomachs taken during summer months 328 caterpillars, 11 beetles, 15 grasshoppers, 63 saw flies and 7 other insects. More may have been contained, but were too badly broken to allow of identification. Most of the caterpillars were hairy and belonged to those genuses which live in colonies and feed upon leaves of fruit trees, while one stomach was completely filled with the Tent caterpillars. The beetles were all click beetles and weevils.

This is in itself a record worthy of our highest admiration and protection.

Of the order *pici* or woodpeckers, the construction is in every way adapted for insect destruction. Working among the tree trunks they are about the hiding places of many injurious wood and grain-destroying species. In almost every species of this group three-fourths of the entire food is shown to be wood boring beetles and caterpillars, while with the higholder the favorite diet is ants, which it takes from the hills on the ground. As ants are known to assist in the increase of the aphides or plant lice, their removal is beneficial.

Hairy Woodpecker.
(Dryobates villosus.)

The red-head is accused of damaging and stealing fruit, but as he is not numerous enough in Manitoba to materially affect us we need not discuss him at length, so that locally the group presents the strongest claims to our protection as the only agents able to keep in check many of the insect enemies of the forests.

Red-headed Woodpecker.
(Melanerpes erythrocephalus.)

The goatsuckers are a group which feed entirely upon insect life. All their food is taken on the wing and consists of smaller and more obnoxious hymenoptera and diptera with moth or bettle that happen along, and I know of nothing but a unanimous feeling in their favor.

With passeres the order is so large and the families so varied that there exists more diversity of opinion and the families must therefore be considered separately.

The name flycatcher is in itself evidence of the insectivorous character of the group, and I hear no opposition regading their beneficial qualities save that against the kingbird the charge of destroying honey bees or driving out smaller birds. The latter accusation I consider a libel straight, since the kingbird is not antagonistic save to his enemies, and who among ourselves "love our enemies." The charge of bee-stealing has been investigated and not the most meagre evidence in its substantiation has been secured. I certainly never found a honey bee in the stomach of a kingbird, while all investigation shows that the majority of his food consists of May beetles, weevils, click beetles, wild bees, ants, grasshoppers, crickets, plant bugs and robber flies which are a parasite on the honey bee.

Kingbird.
(Tyrannus tyrannus.)

It will therefore be seen that instead of being an enemy he is in reality a benefactor to the apiarist, for in many cases where to satisfy an accuser the birds have been collected, the stomach has been found to contain not bees, but their worst enemies. Even though he took an occasional bee, would you in your selfishness begrudge the boy an apple who daily protects your orchard from thieves?

Our native flycatchers are strikingly characteristic and their habitats vary from the open fields in the kingbird to the dense woods in the great crested flycatcher. The phoebe frequenting the dwelling of man and its outbuildings, while the wood peewee, small flycatchers select the orchard or lighter woods.

Our only true lark is the prairie horned lark, and this bird raises its young entirely upon insect food, while the additional food of the adult consists of noxious weed seed. In the aviary he invariably selects the smaller weed seeds, discarding the broken wheat kernels.

Prairie Horned Lark. (Otocuros alpestris praticola.)

From a family with a clean record we pass to one against which many grave charges exist, some no doubt authentic but many others altogether unauthentic and unjust. A group of birds familiar through some of its representatives to us all in song, story and real life.

Much has been said against the crow, and even his satanic majesty must at times stand aghast at the sulphurous ejaculations against corvian acquaintance. He is accused of stealing corn, cereals, fruit, chickens, eggs and whatever he gets his eyes and beak upon or into. He destroys the nests, eggs and young of smaller birds, and has altogether a black record as well as a black plumage, and were it not for his craftiness and cunning he would ere long become a rara avis.

Much mav, however, be said in his favor. He has an exceptional fondness for cutworms, and if he takes corn it is while in search for these pests, while if the corn be tarred it will not be taken before or after sprouting. He is an expert mouser and undoubtedly preserves much more grain than he destroys by his keeping away the mice and gophers, and as hawks, owls, foxes and weasels and other natural enemies to the mice decrease with the advance of settlement, much credit is due the black renegade for his work in the field. His fondness for insect life is proverbial and we should not forget his redeeming qualities in passing judgment upon him.

The problem of the crow is not a new one. Much money and time have been expended in the accumulation of evidence and on experiments, with the result that save the discovery of a few preventatives against his depredations the matter is still no nearer solution.

Invariably the most carefully laid plans for his destruction are soon discovered by this semi-human or satan-inspired bird and sedulously avoided.

Naturalists Walter Burrows and E. A. Schwarz, of the U. S. Agricultural Department, in 1895 issued a hundred-page pamphlet on corvian investigations made by the department and summed it all up in the statement that they would not advocate any protection for one so thoroughly capable of protecting itself, all methods of destruction having proven futile, but for all "*the crow was not as black as he was painted.*"

Second only to the feeling regarding the crow is the diversity of opinion regarding the blue jay. An unprincipaled, deceiving rascal and a coward, yet withal a gay dashing fellow who carries with him a charm we cannot fail to admire even in the midst of his reckless maraudings. All the good and bad points of his black brother's character are his, with more dash and possibly a trifle more deception. A jav will dash into a bush and give a cry of alarm at the approach of a hawk, and steal and eat the eggs or young of the brave little kingbird while it is engaged with the raptorial intruder. He will sit and face a crying, distracted mother too small to interfere and will devour her babes before her eyes without a tremor save of delight at her suffering and satisfaction with his meal.

Notwithstanding these depreciating points, investigation has proven that 76 per cent. of his food is a vegetable diet, chiefly nuts, acorns and berries and a good proportion of the remaining 24 per cent consists of insect food.

To insinuate economic value in the blackbirds in the presence of the average farmer would mean to court immediate and possibly unhealthy hostilities.

This possibility notwithstanding it is but justice to all parties concerned that the true relations should be made known. It is at once evident that the injurious effects of these birds are the result mainly of their excessive numbers, as is the case when any form becomes abnormally common. The blackbirds, being very prolific, allowing the responsibilities of life to lie lightly upon their shoulders, and being perfectly adapted to environment, have every reason to be thus numerous. The question arises whether the damage claimed to be done to grain is greater than would have been committed by the insect life destroyed earlier in the season had the blackbird been left entirely out of the deal. Almost the entire diet of the young blackbirds consists of insect life, and this constitutes also a considerable portion of the adult food. As a striking instance of the insectivorous qualities of the blackbirds I know of no more persistent enemy to that pest of the canker worm, which, during the past two years, has committed so much havoc among our trees and shrubs, and old and young blackbirds waxed fat upon them for weeks.

Rusty Grackle.
(Scholecophagus carolinensis.)

The question of necessity of protection, however, need not be discussed at length now, because of excessive numbers. On the other hand, plots to exterminate would be hazardous, if practicable, because of the danger in their removal of the unchecked increase of even more injurious forms, and "it is better to leave well enough alone" for the present in this case.

When referring to the blackbirds it is not intended that the bobolink or cowbird shall be included, as these birds hold none of the black records credited to the blackbirds.

The bobolink, as we know, makes immense inroads upon the rice crops of the southern countries, but this does not interfere with us, as, while with us, his diet is almost entirely insectivorous, the balance being mostly weeds, and he is not known to injure cereals or fruit, he is worthy as an economic agent of our fullest protection.

While we may consider the cowbird a social degenerate, he nevertheless presents a clean record as regards feeding habits, and may be said to be of considerable economic value. The food of young and old consists in the majority of insect life, chiefly the more obnoxious and destructive varieties of flies and beetles, with a considerable proportion of grasshoppers, while the balance of the food consists of weed seeds.

The meadow lark is another species erroneously named by the early colonists, and is not a true lark, but belongs to the starling and grackle family. To deal with him, however, as we know him we must consider him one of the most generally beneficial species on our extensive list. He is at once one of our most familiar prairie birds and a general favorite. Stomach examinations, the only authentic evidence for or against a bird, prove that from his first arrival in the spring until his departure in the fall he is most industrious in his pursuit of injurious insect life. Living, as he does, a terrestrial life among the fields and meadows, and adapted, as he is physically, for insect hunting and destruction, there is no bird better fitted to regulate the noxious insect life over large areas where the greatest damage is being done. He is partial to grasshoppers, and as he usually has a large family of hungry larklets to provide for, we may readily imagine the immense number of these pests he devours. Other species taken as food are plant bugs (hemeptera), crickets, caterpillars and myriapods. The record of several hundred stomachs shows 73 per cent. of the entire year's food to be insect life, and as this is not easily obtained in December and January, even within the winter range of the birds, the record is a remarkable one.

The record of that brilliant songster, the Baltimore oriole, is one above reproach and worthy of consideration. Wandering as he does constantly among the upper branches of the trees, he leaves no leaf unturned and no branch unexplored, and caterpillars, flies, beetles, ants and moths all go to make up the bill of fare of adult as well as young Baltimore. A classification or determination of species destroyed show also that but a slight proportion represent beneficial species, such as floral fertilizers, but are rather obnoxious wood-

borers, leaf and fruit eaters. His record with us shows about 80 per cent. insect food.

From the blackbird and starling group we pass to one of the most extensive and interesting families of birds beneficial to agriculture. The finches are represented in Manitoba by some forty species, and of these about one-half are sparrows. When you ask what is the common gray bird, I answer that it may be any one of about thirty species of finches which have a grayish plumage at some time of their lives.

The group cannot be considered so generally insectivorous as some other groups, as it contains some species which *do not* eat insects, because these insects have a decided disinclination to parade themselves when the ground is covered with snow, and this is the only season some of these species are with us. However, the mere destruction of insect life is not the only class of benefit reaped by the agriculturist through the efforts of our birds. The question of weed destruction is a very important problem to-day, and these winter-visiting finches, including the evening and pine grosbeaks, redpolls and snowbirds, do much toward the solution of the problem, as their food while with us consists almost entirely of seeds of these weeds remaining above the snow.

Redpoll.
(Acanthus linaria.)

While these winter visitors constitute in themselves an extensive army in the demolition of these agricultural enemies, the sparrows continue the good work through spring, summer and fall, supplementing it with an extensive insectivorous diet, as the young of most species are raised entirely upon this class of food.

The members of this family, because of their seed-eating propensities, are easily kept in the aviary, where their preferences may be noted without difficulty. I have during the past four consecutive seasons kept an average of one hundred of these finches, representing some 18 or 20 species, and estimated that they destroyed about two bushels of noxious weed seed every month, eating most of it while fresh and dry, digging up much of the soft sprouting seeds and cutting off daily the tender shoots and rootlets of whatever escaped long enough to grow. So that on the removal of the aviary inside for the winter nothing but the broken wheat kernels remained. As a general rule they do not touch the wheat, and while a few will eat oats occasionally the preference is for small weed seed, and the varieties preferred were mainly wild buckwheat, mustard, pigweed and kindred varieties.

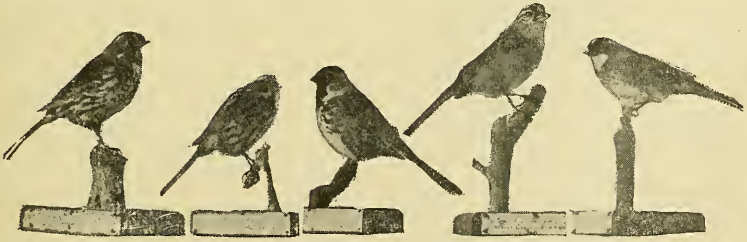
Junco.
(Junco hymelis.)

These records substantiated in the field therefore, constitute a strong case in favor of the finches.

The swallows belong to a group entirely insectivorous, all the food being taken on the wing, so that if insectivorous feeding constitutes an agriculturally beneficial agent there can be no question arise regarding the swallows.

Towhee.
(Piplo erythropthalmus.)

The record differs with the waxwing



A Group of Sparrows.

Fox Sparrow. (Passerella iliaca.) | Song Sparrow. (Melospiza fasciata.) | Harris' Sparrow. (Zonotrichia querula.) | White-crowned Sparrow. (Zonotrichia leucophrys.) | White throated Sparrow. (Zonotrichia albicollis.)

or cherry bird, as he is familiarly called, and many charges are made against him because of his fondness for fruit.

The waxwing labors industriously about our woods and orchards in pursuit of fruit-destroying insect pests. He raises his young largely upon an insect diet, but he is socialistic in his ideas and considers that a division of labor should be accompanied by a division of profits, and not only does he think thus but boldly acts up to it and takes his share of the fruit, greatly to the consternation of the horticulturist, who has been watching the development of his crops without giving any credit to his eccentric little feathered co-operator. He absolutely refuses to recognize the rights of man before his own and believes (if action is a criterion) that his own interests are nowhere second.

While the waxwing does devour a large quantity of fruit, the majority of it consists of wild varieties, and it does not in any sense counteract the good work done among insect pests.

Whether or not to break the monotony of discussion is the reason of the arrangement of the shrikes among two insectivorous groups we need not argue, but suffice to say that we certainly do not think of accusing the shrike of being either a grain or fruit eater. Nor can our larger form, the northern shrike, be considered insectivorous. He is as "a wolf in sheep's clothing," being a carnivorous feeder in the disguise of a percher. He is called the butcher because of his propensity for killing more than he needs for immediate use and hanging it up on a thorn or a crotch till wanted.

Northern Shrike.
Butcherbird.
(Lanius borealis.)

He cannot be considered numerous, and is rarely seen in bands of any numbers. He carries on considerable execution, no doubt, among small birds, but the injury thus done is offset by his equally persistent search for and destruction of mice. Experiments show that he will in the aviary take mice in preference to birds.

In the counteraction of a result of man's officious interference with nature's balance, he is an effective agent, as he will be found to be more numerous about the cities and towns during the winter months, where he carries on a persistent persecution of that imported and pestiferous house spar-

Cedar Waxwing, or Cherry Bird.
(Ampelis cedrorum.)

Loggerheaded Shrike.
(Lanius excubitorides.)

row. "And for this blessing may the Lord make us truly thankful."

For many years I had a great deal of respect for the smaller brother of the northern shrike and championed the cause of the loggerhead against many an opponent. But he broke faith with me when, on collecting a specimen near Toronto, I discovered that he had been dining on a Savannah sparrow, having the remains of the bird in his beak when collected. Though this threw somewhat of a pall over my former respect for him, I refused to pass judgment upon the species because of the depraved individual. I pursued my investigations more vigorously, but not again did I discover any trace of the cannibalistic propensities and consider that his work of destruction among injurious insect life is worthy of our commendation.

Similarly, as with the swallows, we may raise no argument regarding the beneficial character of the two succeeding groups, the vireos and warblers, if we hold that the exclusive insect diet is a beneficial character.

From dawn's awakening till the shades of night close round departing day these gems of avian production industriously and assiduously pursue their insect prey among the tree tops, about the branches and trunks and upon the ground. The warblers are specifically the most numerous group, and many species of both both groups are abundant in individuals, the amount of insect destruction carried on is very large.

Considerable criticism has been indulged in with reference to the virtues of our two beautiful songsters, the catbird and brown thrasher. Like the waxwing, they are accused of appropriating a share of the fruit they have labored to protect, and we cannot say that they are not justified. The remedy of this evil is simple, and, if followed by horticulturists, will save to them their cultivated fruits. It is well known that all these fruit-eating birds prefer wild varieties, so that if wild cherries, grapes, dogwood and elder are encouraged about the fruit farms the birds will be content to continue their insect destruction and accept the wild fruit as their reward. The Russian mulberry is a hardy prolific fruit tree, easily cultivated, and its fruit is a decided favorite among fruit-eating birds.

Whatever our difference of opinion regarding the catbird and thrasher, we can have no such difference toward the wren. Whether or not his feeding habits are generally known, he is certainly a general favorite because of his sprightly disposition, but if you set out to investigate the character of his food you will be amazed at the quantity disposed of and the very injurious character of it. He takes a mixture of bugs, beetles and caterpillars three times a day and feeds heavily between meals. The character of the life destroyed is the most destructive and consists of evil-smelling plant bugs, weevils, wood-borers, leaf and click beetles, and the caterpillars are of the cabbage worm tribe. With a family of seven or eight hungry wrenlets to supply we are constrained to bow to this diminutive, irrepressible as the prince of agricultural benefactors and surround him with the halo of public regard and protection.

House Wren. (Troglodytes aeden.)

We next deal with four companion groups, all among the smallest of our small birds which associate together both at their breeding homes and in their travels. The chickadees, nuthatches, creepers and kinglets are all entirely insectivorous, but attract our attention less than the wren, because they are not as constantly associated with our civilization. They are, nevertheless, not lacking in interest and constitute a foraging party of considerable importance, as they travel together in small flocks at all seasons, except the season of nesting. The creepers and nuthatches scour the trunks while the kinglets and chickadees explore the branches and folded leaves for the lurking insect or its hidden larvæ.

Brown Creeper. (Certhia familiaris americana.)

The last group to be considered is the thrushes and their claim as beneficial agents lies mainly in their efforts as forest protectors, as all, save the robin and bluebird, are mainly

White-breasted Nuthatch. (Sitta canadensis.)

inhabitants of the deeper woods. Their chief diet for adult and young is insect life, and while they are fond of fruit in season they confine themselves to the wild fruit of the woods and in no way interfere with the horticulturalist.

Against the robin there is considerable feeling expressed at times regarding his fruit-eating propensities, but I do not fancy this will ever become strong enough to overcome our regard for him as a favorite bird companion or cause us to remove our protective arm from him.

With the bluebird the claim is unchallenged because he does not eat fruit to any extent, living upon insect food at all ages and seasons.

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# BRITAIN'S ONE UTOPIA

BY

FRANK L. HUNT

An Old Timer

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# Britain's One Utopia

Self builds a "castle in Spain" for its own pleasure; wisdom and benevolence an Utopia for all,—dreaming the ideal of a society where wrong can find no harbourage, want no entry, oppressive distinctions of "caste" or possession be unknown.

That brave old Englishman, Thomas More—afterwards, unhappily for his head—Lord High Chancellor of England—wrote out, in fair Latin,—in his chambers in the City of London, over three centuries ago—his idea of an Utopia, which, since then, modest as are its requirements, has yet found no practical illustration, even among the many seats of the great colonizing race of mankind.

Utopias take form and color from the particular people by whom they are conceived. In Captain Cook's sailor account of the Polynesian Islands of the Pacific—the islands of the blessed—where, amid a delicious clime, Nature is at all charges for life,—one can scarce conceive of a more perfect state. But the aggressive fire and "Berseker" rage of the children of the northern seas would gird at so supine a lot; fashion from the soft occasion matter more astringent for their rough palates.

The primitive history of all the colonies that faced the Atlantic—when the new-found continent first felt the abiding foot of the stranger—from Oglethorpe to Acadia, reveals, alas! no Utopia, a transplant of elder habitudes, where the rancor of race, caste and rule was found to be too ingrained to yield to even the softening influence of such a sylvan paradise as Virginia. It remained for a later time,—the earlier half of the present century, amid every severity of climate, and under conditions without precedent, and incapable of

repetition,—to evolve a community in the heart of the continent, shut away from intercourse with civilized mankind—that slowly crystalized into a form beyond the ideal of the dreamers—a community, in the past, known faintly to the outer world as the Red River Settlement, which is but the by-gone name for the one Utopia of Britain.

It was: brief as the few decades of its existence, still fate had caught away from time, the clear-cut impress of an exceptional people living under conditions of excellence unthought of by themselves until they had passed away.

A people, whose name in the vast domain, was in the days by gone, sought out and coveted by all. Unknown races had rested here and gone away, leaving only their careful graves behind them. The "Mandans"—the brave, the fair, the beautiful, and the "Cheyennes," pressed by the "Nay-he-owuk," and the "Assin-a-pau-tuk," had quitted their earthen forts on the banks of the streams and urged their way to the broader tide of the Missouri. More fatal to the conquerors came after, the pale-faced "Nemesis" of all Indian life, spying with the instinct of his race, a spot of abounding fertility, where the great water reaches stretched from the mountains to the sea, and southward touched almost the beginning of the great River of the Gulf.

Quick changing his errant camp for barter into a stronghold for the trade, making the "Niste-y-ak" of the "Crees" his settled home, the white man's grasp of the fair domain but grew with years. From the tumbling seas of the far north came with the men, fair-haired, blue-eyed women and children. The glamor of the spot, the teeming soil, the great and lesser game, that swam past,—or wandered by their doors—soon drew to this Mecca of the Plains and Waters—the roving, scattered children of the trade—Bourgeois and voyageur alike heading their lithe and dusky broods. Here touched and fused all habitudes of life, the blended races, knit by ties conserving every divergence of pursuit, all forms of faith and thought, free from assail or taint begotten of contact with aught other than them-

selves, hid and away even as Rasselas in the mountains of Ethiopia. A people whose unchecked primal freedom was after strengthened by the light hand of laws that conserved what they most desired; whose personal relations with their rulers were of such primitive character as to make the Government in every sense paternal; the petty tax on imports attending its administration one practically unfelt !

A people whose land was dotted with schools and churches, to whose maintenance their contributions were so slight as to be unworthy of mention. The three separate religious denominations, holding widely different tenets—elsewhere the cause of bitter sectarian feeling,—was with them so unthought of as to give—where all topics were eagerly sought— no room for even fireside discussion. Side by side, "upon the voyage," —as they termed their lake or inland trips—the Catholic and the Protestant knelt and offered up their devotions—following the ways of their fathers,—no more to be made a subject of dispute than a difference in color or height.

The cursings and obscenities that taint the air and brutalize life elsewhere, were in this quaint old settlement unknown. Sweet thought, pure speech, went hand in hand, clad in nervous, pithy old English, or a "patois" of the French, mellowed and enlarged by their constant use of the liquid Indian tongues, flowing like soft-sounding waters about them, their daily talk came ever welcome to the ear.

Where locks for doors were unknown, or, known, unused, where a man's word, even in the transfer of land, was held as his bond—honesty became a necessity. Lawyers were none. Law was held to be a danger. Still the importance attached by simple minds to an appearance in public, the amusing belief cherished by some, that, if permitted to plead his own case, exert his unsuspected powers, there could be but one result, brought some honest souls to the Red River forum, with matter of much monent, "the like never heard before." None can read the quaint, minutely-detailed record of these "causes celebres" that shook the little households as with a great wind, without a smile, nor resist the conviction that no scheme of

an English Utopia can safely be pronounced perfect without some such modest tribunal to afford vent for that ever-germinating desire for battle inherent in the race.

Their manners were natural, cordial, and full of a lightsome heartiness that robed accost with sunshine,—a quietude withal—that rare quality—that irked them not at all—one gathered from their Indian kin-folk. Their knowledge of each other was simply universal—their kin ties almost as general. These ties were brightened and friendships reknit in the holiday season of the year, the leisure of the long winters, when the far-scattered hewn log houses—small to the eye—were ever found large enough to hold the welcome arrivals,—greeted with a kiss that said, "I am of your blood." These widespread affiliations broke down aught like "caste." Wealth or official position were practically unheeded by a people in no fear of want and unaccustomed to luxuries, who sought their kinswoman and her brood for themselves, not what they had in store. The children and grandchildren of men, however assured in fortune or position, wove anew equalizing ties, seeking out their mates as they came to hand; hence a genial, not a downward level, putting to shame fine-spun theories of democracy in other lands—spun, not worn.

This satisfaction of station—as said—grew out of the slight exertion necessary for all the wants of life, with unlimited choice of the finest land on the continent; the waters alive with fish and aquatic fowl; rabbits and prairie fowl at times by actual cart-load; elk not far, and countless buffalo behind,—furnishing meat, bedding, clothing and shoes to any who could muster a cart or go in search; the woods and plains in season, ripe with delicious wild fruit, for present use or dried for winter,—the whole backed by abundant breadstuffs. The quota of the farmers along the rivers, whose fertile banks were dotted by windmills, whose great arms stayed the inconstant winds, and yoked the fickle couriers to the great car of general plenty.

Poverty in one sense certainly existed; age and improvidence are always with us, but it was not obtrusive, made

apparent only towards the close of the long winter, when some old veteran of the canoe or saddle would make a "grand promenade" through the settlement, with his ox and sled, making known his wants, incidentally, at his different camps among his old friends, finding always before he left his sled made the heavier by the women's hands. This was simply done; few in the wild country but had met with sudden exigencies in supply, knew well the need at times of one man to another, and, when asked for aid, gave willingly.. Or it may be that some large-hearted, jovial son of the chase had overrated his winter store, or underrated the assiduity of his friends. His recourse in such case being the more carefully estimated stock of some neighbor, who could in no wise suffer the reproach to lie at his door, that he had turned his back, in such emergence, upon his good-natured, if injudicious, countryman.

This practical communism—borrowed from the Indians, among whom it was inviolable—was, in the matter of hospitality, the rule of all,—a reciprocation of good offices, in the absence of all houses of public entertainment, becoming a social necessity. The manner of its exercise hearty, a knitting of the people together,—no one was at a loss for a winter camp when travelling. Every house he saw was his own, the bustling wife, with welcome in her eyes, eager to assure your comfort. The supper being laid and dealt sturdily with, the good man's pipe and your own alight and breathing satisfaction,—a neighbor soul drops in to swell the gale of talk, that rocks you at last into a restful sleep. How now, my masters! Smacks not this of Arcady?

Early and universal marriage was the rule, our Utopia denying no man or woman at the season when the ductile sympathies intertwine most easily,—the intended happiness wrought in with married life, and the care of offspring. There were thus no defrauded women—called, by a cruel irony, "old maids;" no isolated, mistaken men, cheated out of themselves, and robbed of the best training possible for man. This vital fact was fraught with every good.

The strategetic little god who "laughs at locksmiths," would have found no locks here to shatter with his fabled arrows, but doors wide open, and the entire family ready to deal fairly by him—no more. The tremulous tenderness and dramatic fervor marking the "grande passion" in emotional natures, was here quite out of place, where sentiment was supplied by constancy, the tie formed made one for life.

The quivers of the comely, dark-eyed dames of the Red River were full of arrows. The man who bartered his liberty for their maiden smiles was "a family man" by brevet upon his wedding day. Children tumbled in upon him so fast that it was a matter of not a little adroitness—in the night season—to cross the floor where they slept—smothered in robes—healthy exceedingly.

This fecundity, bringing uneasiness to men of moderate means elsewhere, and disturbing the Malthusian philosopher, was here a source of strength and comfort. The joy of contact being never dashed with a thought of the future, the young birds leaving the parent nest, only exchanged it for one near at hand—land for the taking; a house to be built, a wife to be got—a share of the stock, some tools and simple furniture, and the outfit was complete. The youngest son remained at home to care for the old father and mother, and to him came the homestead when they were laid away. The conditions were all faithful, home life dear indeed.

To the Hunters accepting their fall-woods with errant wing, a wilder thought could scarce be broached than that of solicitude as to the future of their young. Boys who sat a horse almost as soon as they could walk, whose earliest plaything was a bow and arrows; girls as apt in other ways, happy, faith in their environment, one long sustained.

With so large an infusion of Norse blood and certain traditions anent "usquebah" and "barley bree" it would—with so large a liberty—be naturally expected, a liberal proportion of drouthy souls, but with an abundance of what cheers and distinctly inebriates in their midst they were a temperate people in its best sense, with no tippling houses to daily tempt

them astray their supplies of spirits were nearly always for festive occasions. " Regales " after a voyage or weddings that lasted for days, and these at times under such guard as may be imagined from the presence of a custodian of the bottle, who exercised with what skill he might his certainly arduous task of determining instantly when hilarity grew into excess. This novel feature applies, however, almost entirely to the English-speaking part of the people. The Gallic and Indian blood of the Hunters disdained such poor toying with a single cherry and drank and danced and drank and danced again with an abandon, an ardor and full surrender to the hour characteristic alike of the strength of their heads, the lightness of their heels and their contempt of any restraint whatever.

These were, however, but the occasional and generous symposiums of health and vigor that rejects of itself continued indulgence. Our Utopia would be cold and pallid indeed lacking such expression of redundant strength, and joyful vigor.

Certainly the greatest negative blessing that this exceptional people enjoyed, was that they had no politics, no vote. The imagination of the average " party man " sinks to conceive a thing like to this; yet, if an astounding fact to others, no more gracious one can be conceived for themselves. In the unbroken peace in which they lived politics would be but throwing the apple of discord in their midst, an innoculation of disease that they might in the delirium that marked its progress vehemently discuss remedies to allay it.

Another great negative advantage was the peculiar and admirable intelligence of the great body of the population, in that they were almost strangers to books. The small circulating collection in their midst attracting little or no attention, their own limited to a Bible or prayer book,—many not these. With their minds in this normal healthy state, unharassed by the sordid assail of care, undepressed by any sense whatever of inferiority, unfrayed by the trituration of the average book, their powers of apprehension—singularly clear—had full scope to appropriate and resolve the world about them, which they did to such purpose as to master every exigence of their lives.

Seizing upon the minutest detail affecting them they mastered as if by intuition all difficult handiwork, making with but few tools everything they required from a windmill to a horseshoe.

Their real education was in scenes of travel or adventure in the great unbroken regions sought out by the fur trade, their retentive memories reproducing by the winter fireside or summer camp pictures so graphic as to commend themselves to every ear.

The tender heart and true of the brave old knight, Sir Thomas More, put a ban upon hunting in his Utopia. Alas and alack for the wayward proclivities of our Utopians, predaceous creatures all, hunting was to them as the breath of their nostrils, for to them, unlike the sons of Adam, it was given—with their brothers resting upon the tranquil river—to lay upon the altar of their homes alike the fruits of the earth and the spoils of the chase.

What pen can paint the life of these "Chasseurs of the Great Plains," tell of the gathering of the mighty Half-Breed clan going forth—each Spring and Fall—in a tumult of carts and horsemen to their boundless preserves, the home of the buffaloes, whose outrangers were the grizzly bear, the branching elk, the flying antelope that skirted the great columns, the last relieving the heavy rolling gait of the herds by a speed and airy flight that mocked the eye to follow them, scouting the dull trot of the prowling wolves—attent upon the motions of their best purveyor—man.

What a going forth was theirs ! this array of Hunters, with their wives and little ones; this new tribe clad in semi-savage garniture, streaming across the plains with cries of glee and joyance; the riders in their "traverie" of arms and horse equipment—the vast "brigade" of carts and bands of following horses, kept to the cavalcade by those reckless jubilants—the boys—seeming a part of the creatures they bestrode. The sunshine and the flying fleecy clouds, emulous in motion with the troop below: what life was in it all; what freedom and what breadth!

And as the sun sank apace and the guides and Headmen rode apart on some o'er-looking height and reined their cattle in, the closing up of the flying squadron for the evening camp, the great circular camp of these our Scythians proof against sudden raid crowning the landscape far and wide, seen, yet seeing every foe, whose subtle coming through the short-lived night was watched by eyes as keen as were their own.

When reached, their bellowing, countless quarry: the plain alive and trembling with their tumult, what tournament of mail-clad knights but was as a stilted play to this rude shock of man and beast—carrying in a cloud of dust that hid alike the chaser and the chased, till done their work the frightened herds swept onward and away, leaving the sward flecked with the huge forms that made the hunters' wealth! And now! on: fall prosaic from the wild charge, the danger of the fierce *melee!*—drifting from the camp the carts appear piled ruddily in a trice with bosses, tongues, back fat and juicy haunch, a feast unknown to hapless kings.

We but glance at this great feature, that fed so fat our Utopia, leaving to imagination the return, the trade, the feasting and the fiddle when lusty legs embossed by "quills" or beads strove emulous in that mysterious articulation—the dance.

The outcome of the "Plain Hunt" was not only a wide spread plenty among the Hunters on reaching the quiet farmer folk upon the rivers, but also the diffusion of a sunshine a tone of generous serenity that sat well on the chivalry of the chase—the bold riders of the Plain.

Beneficent nature nowhere makes her compensations more gratefully felt than in the summer season of our Utopia of the north, where the purest and most vivifying of atmospheres hues with a wealth of sunshine the great reaching spaces of verdure covered with flowers in a profusion rivaling their exquisite beauty. Green waving copses dot the level sward, and rob the sky line of its sea-like sweep. The winding rivers, signalled by their wooded banks, upon which rest the comfortable homes of the dwellers in the "hidden land"

guarding their little fields close by where the ranked grain standing awaits the sickle, turning from green to gold and so unhurried resting. The shining cattle couched outside in ruminant content or cropping lazily the succulent feast spread wide before them; the horses, wary of approach, just seen in compact bands upon the verge; the patriarchal windmills—at wide spaces—signalling to each other their peaceful task; the little groups of horsemen coming adown the winding road, or stopping to greet some good wife and her gossip—going abroad in a high railed cart in quest of trade, or friendly call. And as the day wanes, the sleek cow, with considered careful walk and placid mien, wend their way homeward, bearing their heavy udders to the house-mother, who, pail in hand awaiting their approach, pauses for a moment to mark the feathered boaster at her feet, as he makes his parting vaunt of a day well spent and summons "Partlet" to her vesper perch hard by.

O'er all the scene there rests a brooding peace, bespeaking tranquil lives, repose trimmed with the hush of night, and effort healthful and cool as the freshening airs of morn.

Longfellow—moving all hearts to pity—has painted in "Evangeline" the enforced dispersion of the French in "Acadia." Who shall tell the homesick pain, the vain regrets, the looking back of those who peopled our "Acadia?" No voice bids them away; they melt before the fervor of the time; hasten lest they be 'whelmed by the great wave of life rolling towards them. Vain retreat, the waters are out and may not be stayed. It is fate! it is right, but the travail is sore, the face of the mother is wet with tears.

The outline sketch proposed is at an end, we have striven to be faithful to the true lines. There is no obligation to perpetuate unworthy "minutiae." Joy is immortal! sorrow dies! the petty features are absorbed in the broad ones; those capable only of conveying truth.

The Red River settlement in the days adverted to is an idyl simple and pure: a nomadic pastoral, inwrought with

Indian traits and color, our one acted poem in the great national prosaic life. When the vast country in the far future is teeming with wealth and luxury, this light rescued and defined will shine adown the fullness of the time with hues all its own. The story that it tells be as a sweet refreshment: a dream made possible, called by those who shared in its great calm, "Britain's One Utopia."

F. L. HUNT.

# THE LATE PETER WARREN WENTWORTH BELL

Among the forty-two unfortunate passengers who perished miserably when the ill-fated steamer "Islander" went to her doom early in the morning of 15th August, 1901, near Juneau, Alaska, was Chief Factor Peter Warren Wentworth Bell, of the Hudson's Bay Company, and for many years a corresponding member of the Historical Society, Winnipeg. Mr. Bell was on his return to Victoria, B.C., in company with Dr. John Duncan, M.D., of that city—another victim—from a special journey made by them to Dawson City and Stewart River, Yukon Territory. On this occasion they both travelled by Peterboro' canoe 700 miles of the distance between Skagway and Dawson, and from there to the Stewart, 90 miles each way, on horseback.

Mr. Bell was the eldest son of the late Chief Trader John Bell, a native of Argyllshire, Scotland, who for many years held the charge of Fort Good Hope, Mackenzie River, North West Territory, and was born at Norway House, Rupert's Land, on 21st December, 1831. His maternal grandfather was Chief Factor P. W. Dease, of Dease and Simpson, the celebrated Hudson's Bay Arctic explorers. In due time, like many of his country-born contemporaries, he was sent to school to the old Red River Settlement, and there, like many of them, he acquired a sound practical business education, under the zealous and talented Academy teacher of that time, the late Rev. John McCallum. Like many of them also, Mr. Bell began life as an apprentice clerk in the service of the Hudson's Bay Company. He entered on his duties in the Spring of 1852, and finally, after a progressively successful career of forty-two years, through the various grades of Clerk, Chief Trader, Factor and Chief Factor, he retired from the service in the autumn of 1893.

With the exception of a summer trip on which he accompanied his old master and life-long friend, Chief Factor and Resident Governor, Donald Alexander Smith (now Lord Strathcona and Mount Royal, G.C.M.G., and Governor of the Hudson's Bay Company in London, England), when he presided at the last Fur-Trade Council, which met at Norway House in July, 1870, and again during the open season of 1886, when he was associated with Chief Trader E. K. Beeston, in conducting an inspection of the Company's posts in Cumberland district, Mr. Bell's entire period of service was passed at Trade Stations, and in charge of districts situated in the Montreal Department. Many of his earlier years were spent at various points on the lower St. Lawrence River and on the coast of Labrador, mainly under the present Lord Strathcona. He was for several outfits later Manager at La Clôche on Lake Huron, and for twenty years at Michipicoten district, on Lake Superior. Then he was situated for a year or two at Chapleau, C. P. R., as " headquarters " of the latter, and afterwards held the charge of Esquimaux Bay district, until he retired in 1893. It is almost needless to state that Mr. Bell was a very interested, faithful, and valued servant of the Company—his successive promotions prove this. In 1866 he received the commission of a Chief Trader; in 1872 that of a Factor, and in 1879 he attained the highest position—that of a Chief Factor—conferred upon any officer in their employ.

The Hudson's Bay service has produced numerous men of good, and some of marked, ability; but it may be asserted with confidence that in point of physical courage, enterprise, and capability of endurance, the officers and servants of the Company have, as a class, the most distinguished record of any body of men in the British Empire, outside of the naval and military services. Those who personally knew and admired the genial, hearty, and energetic nature of the much lamented " Peter Bell," will readily agree that in the foregoing respects he was fully entitled to rank with the very foremost of his fur-trade predecessors and contemporaries. Even to the last his cheerful fortitude was amazing.

The following testimony from an old and intimate Eastern friend will surely confirm all this; he recently wrote: "Late in the Fall of 1854, Mr. Bell was removed from the "post of Godbout to Mingan, and on his way there he was "shipwrecked and narrowly escaped drowning,—in fact, it "was thought he had perished, and a man was therefore sent "from Isle Jeremie to replace him. He had an outpost also "besides the charge of Mingan. This was named Natashquan, "situated a hundred miles to the Eastward. During the winter "he visited that place, and when returning therefrom while "travelling with one man and a sled of dogs over rather thin "and insecure ice, he and his man went through, as did the "sled—the man was drowned, but Mr. Bell got hold of one "of the dog traces and the dogs hauled him out to solid ice. "This accident occurred on La Cornez river, some thirty miles "from Mingan. He was wet through, of course, and had no-"thing to strike a fire with. He saved but one of his snowshoes "and lost both mitts and cap! He kept tramping round the "small island on which he landed, all night, in order to keep "himself from freezing to death,—he was afraid to travel "during the darkness for fear of again breaking through the "ice. There was not a solitary settler or hunter at that time "between both points. He, however, started out at dawn next "day—the accident had happened after sunset—and never "stopped until he reached Mingan. When he got there he "found his toes frozen and lost several of them. In my "opinion this was a remarkable feat of endurance—few men "would have got so far after such a cold bath, and under such "terribly trying circumstances.

"In 1856, Mr. Bell was appointed to Esquimaux Bay "district, Labrador, then in charge of Mr. Smith, now Lord "Strathcona. He took passage in the brigantine "Independ-"ent"—the wind being contrary, they anchored at a small "place called Tug Harbor. In the night the wind changed "suddenly to the Southeast, blowing a gale right on the shore "—the vessel dragged her anchors and got stranded. Mr. "Bell was washed ashore clinging to the mainboom, and nar-

" rowly escaped drowning. It is believed that two of the crew
" perished! When the gale ceased the vessel was high and
" dry on the beach. The cargo was landed and piled on shore,
" then a new danger threatened, a number of Newfoundland
" fishermen arrived and were going to take possession of the
" goods, as they considered all wrecks as fair game for plunder.
" Mr. Bell and the crew barricaded themselves behind the
" goods, and held them off with their guns until assistance
" arrived from Rigolette, which is about sixty miles from Tug
" Harbor."

After his retirement Mr. Bell resided for several years in Kingston, Ontario, and latterly at Vancouver, B. C. A well known Winnipeg passenger on the " Islander " who narrowly escaped death by drowning, states that he held a long cheery conversation with Mr. Bell in the saloon cabin, some three or four hours before she struck on a sunken iceberg. This was the last he ever saw of him; but as the body has never been recovered, in all probability, from what we know of his fertility of resource, and the experience acquired in previous shipwreck disasters, Mr. Bell on finding that the steamer was doomed, lost his life in attempting to fetch from his cabin a large number of letters that had been entrusted to him at Dawson for posting in Vancouver, as well as certain papers, etc., of value belonging to Dr. Duncan and himself. On this supposition he might have failed to reach the deck ere she took the fatal plunge, and consequently went to the bottom in her, along with a number of other similarly entrapped unfortunates, including the sad case of Mr. Keating, of Victoria, and his two sons. It is difficult for anyone who knew him, to imagine that he would not otherwise have succeeded in saving his own life. Mr. Bell was one of the best known and most popular of the Company's officers. He was, also, like many of his inland colleagues in the service, a keen sportsman and an excellent shot, and he had no superior, and but few equals, as a traveller on snowshoes. The news of his untimely death was a terrible shock to his family, and it is still

deeply regretted by his numerous friends and acquaintances throughout Canada, and by some also in the United States.

In September, 1866, Mr. Bell was married in Belleville, Ontario, to the beautiful Miss Ellen S. Dupont, a sister of Major Dupont, of Victoria, B. C. Three sons and two daughters were born to them. One of the daughters is married to Colonel Pemberton, of Victoria, and the other resides with her mother. Wentworth, the eldest son, is one of the Canadian soldiers in South Africa; the second, "Jack," a noted Rugby and hockey player, formerly of the Canadian Bank of Commerce, Winnipeg, is now on the staff of the branch of that bank in Dawson, Y. T., and the third son is employed in connection with the Southern Pacific Railway, in the State of California.

TRANSACTION No. 62 DEC. 12TH, 1901

The Historical and Scientific Society of Manitoba

The

# First Canadian Woman in the Northwest

Or the Story of Marie Anne Gaboury, Wife of John Baptiste Lajimoniere, Who Arrived in the Northwest in 1807, and Died at St. Boniface at the Age of 96 Years

BY

M. L'ABBE G. DUGAST

Translated by Miss J. M. Morice

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# THE FIRST CANADIAN WOMAN IN THE NORTHWEST

The Historical Society of Manitoba at its meeting on Dec. 12th, 1901, authorized the printing of the following paper:

Marie Anne Gaboury, the daughter of Marie Tessier and Charles Gaboury, was born at Maskinongé, in the diocese of Three Rivers, on the 6th of November, 1782, and was baptised the same day by the Rev. M. Rinfret, who was in charge of the parish. One of her uncles, M. Gaboury, took orders and lived at Saint Sulpice for a long time.

For eleven years young Marie Anne Gaboury lived a quiet and peaceful life serving at the priest's house, without the least suspicion that the years which were to follow would bring such incredible changes in her existence.

During the winter of 1806, a young Canadian, named J. Bte. Lajimoniere, who had just spent five years in the North West came down to Canada to visit his family residing at Maskinongé.

The aged still recall the sensation produced in the parish by the arrival of a voyageur from this far off country. All the world came to see him, to speak with him, and above all to listen to him: he had many wonderful tales to recount! What marvelous facts fell from his lips, they were not always strictly true but what did that matter; they were interesting, what more could one desire?

It is not surprising to learn that Marie Anne Gaboury, then twenty-five years of age, after much persuasion obtained leave from the old housekeeper to be present at the evening entertainments, of which the young voyageur was the hero, given in Maskinongé during the winter of 1807. It was probably at one of these reunions that she became acquainted with the young hunter and allowed herself to be charmed with his tales.

During his stay in Canada M. Lajimoniere had not communicated to anyone his intention of returning to the North West, and in the parish all his friends thought that his five years' adventures amid the savages were sufficient to take away his taste for travelling, and that henceforth he would settle down to the pleasant life of a farmer in the midst of his family.

Marie Anne Gaboury was herself convinced of this when M. Jean Baptiste Lajimoniere asked her hand in marriage. Before consenting she consulted her family and the curé, at whose house she had dwelt for eleven years.

As M. Lajimoniere came of a respectable Maskinongé family, Marie Anne Gaboury's parents made no objection to give him their daughter's hand. The date of the marriage was therefore set for the 21st of April.

Up to this time all went well. Nevertheless the spring brought with it a longing to travel which nothing could eradicate.. Towards the first days of May M. Lajimoniere made known to his wife that he intended to depart immediately upon a second voyage to the North West. This news was a sharp blow to Madame Lajimoniere; however she did not allow herself to be too much depressed by it, she believed that by force of circumstances and prayers she would finally turn her husband from his purpose, which he had kept a secret before their marriage: but when aften having set forth the strongest and most convincing reasons, she saw that his resolution was firm and that he would go at any cost, she felt her position very keenly. It was too late to impose conditions, there was but the one alternative, either she must allow her husband to go by himself without the hope of seeing him again for many long years, perhaps never, or accompany him into a barbarous country to share during the remainder of her days his fatigues, discomforts and dangers.

The missionaries had not then penetrated that land to carry into it the light of faith, and the tribes in these immense territories were still living in darkness; the aspect of things temporal was not much more smiling, she would be obliged to follow a nomadic existence like the Indians during the years to come; she could easily see that civilization would not soon reach this part of America. However, after having examined every point well, without making a flattering picture of it, M. Vinet, her pastor, counselled Madame Lajimoniere that if in spite of all considerations she felt herself

courageous and strong enough to go to the North West she should follow her husband rather than let him depart alone.

From Maskinongé M. Lajimoniere, with his wife, went to Lachine, near Montreal, to await the departure of the canoes by which they intended to take their passage.

Each spring as soon as the rivers were navigable canoes loaded with merchandise for fur trading, and provisions for the employees at the forts of the Trading Companies, started *en route* for the North. These canoes were manned by voyageurs, chiefly Canadians engaged throughout the towns and country for the service of the powerful North-West Trading Company.

Madame Lajimoniere had no companion of her own sex with her. She embarked in the canoe, with her husband, to whom alone she trusted for protection, and began from the first day her apprenticeship to the mode of life which she was henceforth to lead for more than twelve years, for, with the exception of a few times when she was lodged with her children in the forts belonging to the Company, we are told that until 1818 she made her home in a tent.

During the voyage Madame Lajimoniere did not have to handle the oar or to carry heavy burdens on her shoulders like the men, nevertheless she found it very fatiguing to spend the whole day at the bottom of a canoe without being able to change her position, exposed to the rays of the sun, the wind or the rain, then when night came to sleep on the shore of a lake or river with no bed but the hard ground, facts which are much more poetical in a book than in reality.

After leaving Lachine the canoes went to Saint Anne, a place about two miles distant from the farthest point of the Island of Montreal. It was here that their first encampment was made and the guides considered that the voyage only really commenced after leaving this place. The next day they bade farewell to Canada, launching the canoes after the arrival of all their men at The Lake of the Two Mountains. These men were engaged to serve from Lachine to Fort William, at the head of Lake Superior. Each canoe, rowed by eighteen men, was under a master and required eight men to carry it. All the merchandise and provisions which formed the cargo of a canoe were put up in bales weighing from eighty to ninety pounds. From Lachine to Lake Huron they were obliged to make at least twenty-six portages. This will give one an idea of the fatigues and difficulties which the

voyage offered. In spite of the difficulties of such a journey the entrance to Lake Superior at the head of Sault Ste. Marie was reached without accident. This lake, as every one knows, is a large inland sea which to-day is navigated like the ocean by vessels of great tonnage; it is subject to frequent tempests and when this great sheet of water is stirred by violent winds navigation becomes dangerous even for a large ship.

This year the canoes encountered two terrible storms, during one of which a part of the expedition perished in the waves. Madame Lajimoniere many years afterwards told her children of the mortal fear which she had felt on this occasion, and with what fervour she had prayed not to go in the frail vessel.

After a month of travelling the voyageurs arrived at Fort William, which is a little more than half way to Red River, but it is the easier half of the route. The passage from Thunder Bay to Lake Winnipeg was made sometimes in canoes, sometimes on land. The portages were more frequent than between Lake Huron and Montreal. The canoes used by the voyageurs for this part of the route were much smaller than the first because the country across which they had to travel presented more obstacles.

From Fort William the route was followed without accident and the canoes arrived at Lake Winnipeg towards the first week in July, and soon ascended the Red River.

M. and Madame Lajimoniere embarked in canoes for Pembina as they intended to pass the winter at that post.

Before his trip to Maskinongé M. Lajimoniere had lived there for four years and had left behind him an Indian woman who had lived with him during his stay at the post. We can well believe what a grief this would be to his wife.

The canoes, going up the river, stopped at Fort Gibraltar, which was built at the mouth of the Assiniboine, where they left their supplies. This post with that of the Hudson's Bay Company,* built a mile lower down, were the only buildings on the Red River between Lake Winnipeg and Pembina.

After four or five days' paddling up the river against the winding current they arrived at Pembina. M. Lajimoniere pitched his tent in the neighborhood of the Fort to be in readiness for the hunting season in the autumn.

There were five or six Canadians hunters living near the Fort who had married Indian women. The lives of these men did not differ from that of the Indians; they lived in wig-

* It is doubtful whether there was a H. B. C. fort here at this time—*Ed.*

wams made of skin, encamping near the fort during the summer and passing the winters on the prairies engaged in hunting. These Indian wives of the Canadians were the only women that Madame Lajimoniere had to associate with, and they could not speak French so their conversations had to be carried on by signs.

J. B. Lajimoniere, we have already said, had, like many of the traders of the time, taken a squaw for a wife during the five years which he had passed at Pembina. He had left this woman a year before his voyage to Canada and she remained near the fort with her relations and other Indians; and when after two years' absence she saw him, whom she regarded as her husband, return with a wife she was jealous and resolved to avenge her injuries upon Madame Lajimoniere.

It is commonly believed that these Indians, who are heathens, have certain potions which they prepare and give to their enemies in order to bewitch them. Invocation is made to their Manitou over the preparation to aid them in bringing evil upon their enemies, and many persons who have lived amongst the Indians for a long time assure us that these beverages, which are poisonous, succeed in producing the desired effect.

The squaw formed the design of poisoning Madame Lajimoniere. She strove to hide her jealousy by a show of friendliness and under the pretext of rendering assistance came every day to visit Madame Lajimoniere in her lodge.

Madame Lajimoniere, ignorant of the relations which had existed between her husband and this woman, had no suspicion of any evil intention hidden beneath her kindness and was by no means upon her guard.

Happily the squaw confided her secret to the wife of one of the Canadians who lived near the fort. This woman hastened to acquaint Madame Lajimoniere with the danger which menaced her, advising her at the same time to leave the Fort with her husband and not return for some time.

M. Lajimoniere, who knew something of the jealousy and thirst for vengeance which the Indian nurses in his heart, struck his tent immediately and left to pass the winter at the head of the Pembina River.

This place was called the Grand Camp and in the autumn nearly all the hunters met there, as it was the most favorable place for the buffalo.

Even much later in 1812 when the first Scotch settlers arrived in Red River they were obliged to go there during three or four winters to procure the necessaries of life as there were no other means of subsistence in the country.

M. and Madame Lajimoniere did not remain at Grand Camp till the spring, but near the beginning of January they returned to the post at Pembina. The King's birthday found them lodged in a house at the Fort and it was there, on the 6th of January, that her first child was born. This day usually so happy and consoling to a mother was a sad and sorrowful one for Madame Lajimoniere. She had to christen her infant herself, being the only person capable of doing it.

As it was a girl she called it Reine because it was born on the King's birthday.

Madame Lajimoniere remained at the Company's Fort till the month of May. Her husband spent nearly all his time in hunting. This was the only way in which the trappers could procure nourishment, though it is true that at that epoch game was very abundant and a hunter who was at all active was never obliged to fast.

When the beautiful spring days had come to set the rivers and lakes free from their icy beds M. Lajimoniere announced to his wife that he intended leaving Pembina to go up the Saskatchewan in company with three Canadians who had spent the winter at Pembina. The names of these men were Chalifou, Belgrade and Paquin, and all three were married to Indian women of the Cree tribe.

Having procured two canoes large enough to carry their wives and some provisions for the voyage they commenced their journey towards the end of May, 1807.

The canoes quietly descended the Red River to the entrance of Lake Winnipeg then they skirted the lake shore till they reached the mouth of the great Saskatchewan River. Madame Lajimoniere's baggage was reduced to the smallest possible amount, her child and provisions for three or four days in advance being all she could take with her. She carried the infant in a moss bag, after the manner of the Indian women—it was more convenient to adopt the usage of the country on this point—nevertheless we might remark that although Madame Lajimoniere lived for seventy years in this country she never herself adopted any of the Indian habits and kept as much as possible to the dress of her native land.

After some weeks the canoes arrived at Cumberland

House where the voyageurs intended to stay for a short time. A great number of Indians were gathered around the fort treating with the Company. The news had travelled in advance of the party that a white woman from France was to arrive with them and would very soon be at Cumberland House. This excited their curiosity greatly; they had a thousand questions to ask as to whether she was different from the Indian women; if she was good or wicked, and if she would be able to talk to them.

Belgrade, who had reached the Fort ahead of his companions, told these savages that the French woman was good but that she was very learned in medicines and that if any one offended her she had the power to cause their death by merely looking at them. In a few minutes the whole camp had been told of this wonderful peculiarity and they all determined to do their best to gain the French woman's favorable regard. Speeches and presents were prepared and when Madame Lajimoniere arrived at the camp they paid her great homage. Every one tried to shew themselves at their best before her. "Have pity on us," they said, "we only wish to look at you," and they took an unspeakable pleasure in gazing at her. Madame Lajimoniere was far from being without charms, her features were regular and her skin was very white, the savages who had never seen any person fairer than their own dark companions thought her marvellously beautiful and shewed an extraordinary respect to her.

After a week's rest the travellers continued their journey towards the Fort of the Prairies. One night when they were late in camping they had tied their canoes to the willows on the band and had lighted a large fire near the water's edge. where they found some fallen trees. After supper the men were chatting together around a pile of wood, Belgrade, Chalifou, Paquin and Lajimoniere were sitting between the river and some dry timber which they had gathered together, and a man named Bouvier, who had joined them en route, sat alone on the other side of the fire. At a little distance Madame Lajimoniere and the other women were preparing the tents for the night when all at once Bouvier gave a cry of distress and called to his companions to help him.

At the first shout each hunter seized his gun and prepared to defend himself against the attack of an enemy; they hurried to the other side of the ditch to see what was the matter with Bouvier and what he was struggling with. They had

no idea that a wild animal would come near the fire to attack a man even under cover of night for fire usually has the effect of frightening wild beasts. However almost before the four hunters knew what had happened they saw their unfortunate companion dragged into the woods by a bear followed by her two cubs. She held Bouvier in her claws and struck him savagely on the face to stun him. As soon as she saw the four men in pursuit she redoubled her fury against her prey, tearing his face with her claws. M. Lajimoniere, who was an intrepid hunter, bated her with the butt end of his gun to make her let go her hold as he dared not shoot for fear of killing the man while trying to save him, but Bouvier who felt himself being choked cried with all his strength, "Shoot; I would rather be shot than eaten alive."

M. Lajimoniere pulled the trigger as close to the bear as possible, wounding her mortally. She let go Bouvier and before her strength was exhausted made a wild attack upon M. Lajimoniere, who expected this and as his gun had only one barrel loaded he ran towards the canoe where he had a second gun fully charged. He had hardly seized it before the bear reached the shore and tried to climb into the canoe but fearing no longer to wound his friend M. Lajinmoniere aimed full at her breast and this time she was killed instantly.

As soon as the bear was no longer to be feared Madame Lajimoniere, who had been trembling with fear during the tumult, went to raise the unfortunate Bouvier, who was covered with wounds and nearly dead. The bear had torn the skin from his face with her nails from the rots of his hair to the lower part of his chin. His eyes and nose were gone—in fact his features were indiscernible—but he was not mortally injured. His wounds were dressed as well as the circumstances would permit and thus crippled he was carried to the Fort of the Prairies, Madame Lajimoniere taking care of him all through the journey. In time his wounds were successfully healed but he was blind and infirm to the end of his life. He dwelt at the Fort of the Prairies for many years, but when the first missionaries reached Red River in 1818 he persuaded his friends to send him to St. Boniface to meet the priests and ended his days in Mr. Provencher's house. He employed his time during the last years of his life in making crosses and crucifixes blind as he was, but he never made any *chefs d'oeuvre.*

To return to our travellers, they resumed their journey

the following day and arrived at the Fort of the Prairies by the end of August. M. Lajimoniere had spent a winter there two years previous and being acquainted with the factor, Mr. Bird, obtained a place for himself and his wife in the Fort for the autumn and winter.

The Fort of the Prairies, which is now called Edmonton, was the most important fort in the West at that time. Being the great reunion point for the Indians, all the tribes met there, Blackfeet, Assiniboines, Sarcees, Blood and Crees. When these different bands were assembled around the Fort they were often the cause of great uneasiness to the factor and his employees who regarded them with very serious fears. More than one battle took place in which blood was freely spilt and more than one combatant met his death. The men in charge of the Fort had need of invincible courage and muscles of steel to rule these savages who ackonwledged no sovereignty but that enforced by courage and strength. They must be ruled by fear just as we tame wild animals by exerting that power.

At one time the factor of a Fort on the Saskatchewan was left alone at the post with only one servant, all the other employees being absent, some on the prairies and others conveying the " pieces " to a neighboring fort. A band of Blackfeet who were camped a short distance from the pallisade resolved under cover of the night to make the factor open the gates of the Fort and provide them with whiskey and tobacco. Knowing that the factor had only one man with him they thought it would be very easy to intimidate him by their numbers and never doubted that they would get everything they asked for. They gathered around the principal gate of the Fort and knocked for admittance. The servant aroused by the noise went to see what was wanted, he opened a little shutter through which he could see who was outside without danger and perceiving the band of Indians at such a late hour of the night he at once comprehended that the affair might be serious. The factor was already in bed. The man told the Indians to wait a moment and that he would inform his master of their demands and bring the keys of the gate.

On each side of the gateway there was a tower supplied with a good cannon loaded with balls—they had only to fire them to make the Indians dance. The factor said to his man: " Go into the tower, take the balls out of the cannon, leaving only a charge of powder and I will do the same on this side

and when I give the word, "Fire!" do so. All this time the Indians waited patiently at the gate believing that they would bring the keys to let them in. When the factor had mounted the cannon from which the balls had been drawn he cried out to his man "Fire!" The two guns went off at the same moment, the Indians who had never heard a salute fired lost their wits, they were so startled that they bounded about three feet in the air and obeying the impulse of fear rushed in the direction of their camp without looking either to the right or to the left. The factor glad and triumphant put his head out of the opening and cried to them, "Stop! Stop! I have another shot yet." They appeared to be quite satisfied with the one experiment as they did not return.

But these affairs did not always end so happily.

On another occasion one of the neighboring forts was the scene of a frightful occurrence. The employees had left the fort one morning in the canoes to take provisions to some places higher up at another trading post and the Commissioner, named Kite, was left alone. The canoes were conducted by four Canadians, Montour, Millet, Morin and St. Germain. A French half breed, named Tourangeau, followed the men in a small canoe. During the day the Indians who were camped on the other side of the river opposite the fort sent a young Indian to the shop to buy some powder. When the Commissioner had given him what he asked for he patted him on the head in a friendly manner never thinking that the lad could take umbrage at this familiar demonstration. As soon as the youth returned to the camp he became ill and died before evening. Before drawing his last breath he told his parents that the Commissioner of the Fort had caused his illness, that he had cast an evil spell over him that morning by laying his hand on his head. The Indians are childishly credulous and they immediately decided that the Commissioner was neither more nor less than a Sorcerer and that it was necessary to put an end to him as soon as possible. The occasion was favorable; against one man the struggle would be easy and the pillage without danger. Next morning at break of day the warriors crossed the river in great numbers and gaining entrance into the shop flung themselves upon the Commissioner with their knives and stabbed him to death. Then they robbed the fort. By this time the Canadians who had started the evening before were returning without the least suspicion of danger. An old French half breed woman

who lived with the tribe knowing that they would be massacred as soon as they set foot on shore tried to save their lives without endangering her own; she went to a small island two or three miles above the fort to stop the voyageurs on their way home, but unfortunately it was too late to see her and she could not succeed in making them hear her when they passed. As soon as they reached the fort the Indians killed them and took flight.

Tourangeau the half breed was behind the Canadians and only arrived at the fort the next day. He was surprised on landing not to see anyone about the shore. He went directly towards the gate to see what was the cause of the silence which reigned everywhere. The first object that met his eyes was the corpse of one of his companions who had been stabbed with a knife. By the time he reached the centre of the enclosure he found the others and at last the body of the Commissioner already decomposed. As there was not a living creature left he could get no explanation of this terrible butchery. The thought came to him that perhaps the Indians were in ambush waiting for him and that he would share the same fate as his friends. Even at that moment they might be aiming at him Wild with fear he ran to his canoe, pushed it free and paddled with all his strength in the direction of the next post. He proposed to paddle all night so as to put the Indians off the pursuit. Towards ten or eleven in the evening he saw on the shore a large fire banked around with earth, but the distance was so great that it was impossible to distinguish whether they were friends or foes. When he came opposite to the camp he spoke a word in French in order to find out if they were not employees from a neighboring fort and great was his joy when they answered in the same language. They were the Company's men carrying provisions to some distant posts. Tourangeau hastened to cross the river and describe to them the frightful scene that he had witnessed.

Such were the dangers which the voyageurs had to run at this time in the service of their Company in the immense solitudes of the West. This life offered but little attraction to a woman accustomed to the quiet life of the Canadian country.

Madame Lajimoniere wintered for four consecutive years at the Fort of the Prairies, arriving at that post in the autumn of 1808 she only returned to Red River in the spring of 1811. During the winters her husband was absent the greater part

of the time visiting his snares and getting furs. He was not engaged in the service of the Company but hunted on his own account and like the Indians brought his skins to trade at the Fort. In the spring when the fur season was over he left the Fort to hunt buffalo and his wife accompanied him, mounted on horseback she would ride for a whole day over the prairies and through the woods. When her husband found a favorable spot for the chase the tents would be pitched and they would stay there for some time.

In the summer of 1808 M. Lajimoniere was camping on the border of a little river with his companion, Belgrade, whose wife also was with them on the prairie. One day it was necessary to visit some snares at a distance and the two women were left alone in the tent. All at once a band of Crees passed within sight of their tent and seeing this little isolated lodge around which they could not discern any person the Indians were curious to visit it. As soon as Mrs. Belgrade saw them approaching she caught up Madame Lajimoniere's child in her arms and crept into the woods on her knees, believing that the Indians had come to massacre them.

They had surrounded the lodge and the chief of the band dismounted to see if this was a hiding place of some enemy.

Madame Lajimoniere was not yet accustomed to these visits and firmly believed that her last hour had come. The Indian chief presented himself at the door of the tent and was not a little surprised to find a young woman—he had never seen a white woman—on her knees. In fact Madame Lajimoniere was on her knees in the centre of the tent saying her chaplet and praying to the Virgin to protect her.

A Canadian named Batoche Letendre, who had married into the tribe and been adopted by them, was with the savages. He also approached the tent and upon recognizing her as a Canadian he hastened to set her mind at rest by telling her that she had nothing to fear.

"I have lived in their midst a long time," said he, "and I am certain they will do you no harm."

Madame Lajimoniere was a little reassured by these words, but alone on the prairie surrounded by a band of savage warriors in search of an enemy to scalp the hours seemed desperately long. Towards the end of the day her husband returned and was taken aback to find so many visitors around the camp. Some were calmly spread on the grass smoking their pipes, while others were attending to the horses at a little distance.

At first he feared that the women had been murdered and the same fate awaited him. As he could not see her about the tent he went near enough to make her hear him and called: "Marie Ann, are you alive?" "Yes," said she, "I am alive but I am dying of fright." Mr. Lajimoniere was acquainted with the tribe and could speak their language fluently, advancing boldly, therefore, after making and receiving a sign of the hand which signified friendship, he begged them to camp at a little distance as the women were tired and ill. The Indians after assuring him that they were friendly and wished him no ill, consented to spend the night a little further away.

When they had gone Mrs. Belgrade returned with the child from the woods, where she had spent the day in hiding and the three were very happy to be relieved from their fears.

The day following J. B. Lajimoniere and his companions struck thir camp and started on the return trip to the Fort. It was then the month of August. Madame Lajimoniere followed her husband on horseback, carrying her child with her in a moss bag which hung from one side of the saddle, while on the other side she carried a bag of provisions which by its weight counterbalanced the child and kept it from falling.

Madame Lajimoniere was a good horsewoman and could ride nearly all day without resting when she was returning to take up winter quarters at the Fort. They often spent the summers at long distances from the Fort, and this year they had camped for some time in the neighborhood of Battle River. Two or three days after their adventure with the Indians they found themselves on a large prairie frequented by innumerable herds of buffalo and suddenly a band of these animals crossed their path. The presence of a herd of buffalo produces an astonishing effect on the horses. Without being urged by his rider a horse will often start off in pursuit of them with a fervor that it is impossible to check. A hunter thus carried into the midst of these animals, rushing in a mad race, runs the very greatest danger.

Unfortunately on this occasion Madame Lajimoniere was mounted on a horse accustomed to this mode of procedure and as soon as he caught sight of the animals, without a thought of his burden, he took the bit in his teeth and galloped after the herd. Embarrassed by the two bags which hung on either side of the horse, in one of which was her child, the poor woman every instant expected that she would be

thrown to the earth and trampled under foot by the buffalo. She commended herself to God and clung with all her strength to the horse's mane. She could not calculate how long the race lasted, she was only certain that it was horribly long. When her husband by wheeling and cutting across the horse's path succeeded in stopping his flight she was on the point of succumbing to fear and fatigue. This was about three o'clock in the afternoon. They pitched their tents on a rising piece of ground near some trees and it was there, some hours after the race that Madame Lajimoniere gave birth to her second child, who they nicknamed Laprairie because he was born in the middle of the prairie.

The season was not very far advanced and the voyageurs arrived in good time and without accident at the Fort of the Prairies where they remained for the autumn and winter.

In the spring Madame Lajimoniere had a strange adventure at this same Fort with a squaw of the Blackfoot tribe. One day she took a kettle to bring some water from the river and her two children were left alone in the house. The distance from the Fort to the river was not very great, but the banks were extremely high, and it took quite ten minutes to go down and return again.

Her youngest child was a pretty little baby with a fresh complexion, blue eyes and fair hair, and he attracted a good deal of attention from the squaws.

A Blackfoot woman who often came into the Fort noticed him and cast envious eyes on him. In spite of her affection for her own progeny she thought him much more charming than the little Blackfoot babies and resolved to steal him when an opportunity offered. This morning she profited by Madame Lajimoniere's absence to seize the baby and run away with him. She put him on her back in a sort of hood formed by the blanket which she wore and hastened out of the Fort to join her people who were leaving the camp immediately. Madame Lajimoniere saw the squaw hurrying away and carrying a child, when she was climbing the bank with the kettle of water, but she never supposed for an instant that it was her child.

At the gate of the Fort she met Mr. Bird, the Factor, who asked her why she had left her children alone when the Blackfoot were near. "There is one escaping with a child," said he, "it might very well be yours that she has stolen. Hurry! And see if the children are safe." It only took an

instant to see that the baby had disappeared and that without doubt the squaw had carried it off. Without asking help from anyone, urged on by a mother's love, she flew in pursuit of the squaw, who redoubled her effort to escape. She had almost reached her people when Madame Lajimoniere seized her by the shoulder. "Give me my child," said she, stopping her, "Give me my child that you have stolen." The squaw did not understand the words, but she knew what the gesture meant though she made believe not to understand and pretended to be very much astonished, as thieves do when accused. However Madame Lajimoniere opened the hood that the woman had carefully closed and there was her little child smiling quite happily. When the squaw saw that she was discovered she pretended that she was only carrying him away to play with him and made no resistance to restoring him. She could hardly claim him for hers, his complexion would at once betray him, so she let Madame Lajimoniere take the child and for the present renounced her design of bringing up a little Canadian and making him into a Blackfoot.

In the spring of 1809 in spite of the sorrowful adventures of the preceding summer Madame Lajmoniere again went with her husband to the prairies. She was beginning to be inured to hardships and the Indians frightened her less than they did at first. How true it is that we become accustomed to all things and in the end even attached to our misery ! But as one lives one learns and Madame Lajimoniere had not yet reached the end of her trials.

Towards the end of June, the longest days of summer, M. Lajimoniere being on the lookout for game, camped one evening on the shore of a little lake where they passed the night. The next day when he went to bring in the horses they had disappeared. Had they been stolen by the Indians, or had they gone a long distance in search of pasture ? No one knew. Their tracks would have to be followed without knowing where they would end and his wife would have to be left alone in the tent with the children.

He did not return that day and Madame Lajimoniere was obliged to pass the night alone. The situation was not very re-assuring. If she were attacked by wild beasts or by Indians she could not expect help from any quarter.

The next day about noon a band of savages of the Sarcee tribe, armed with arrows and knives and their faces painted

as if they were on the war path surrounded Madame Lajimoniere's tent. These Indians were on the march to avenge the death of some of their warriors who had been massacred on the previous day by the Crees.

M. Lajimoniere's companions, Belgrade, Chalifou, Caplette and Letendre, who had married women of the Cree tribe, were out on the plain trading with the Indians and the Sarcees who hated the Crees finding that the wives of these Canadians were of that tribe had already cruelly massacred them and the men only escaped death by prompt flight to the fort.

It was these same savages, thirsting still for the blood of their enemies who now surrounded Madame Lajimoniere in her lodge.

They knew by her complexion that she could have nothing in common with their foes and that they should not treat her as an enemy. The Chief asked by signs if she had a husband and where he was. She tried to make him understand that he was looking for their horses and that he was a long time in returning. They made signs that they would wait for him and would not leave without speaking to him. They hobbled their horses and spread themselves on the grass to wait. Madame Lajimoniere was very anxious but she put a good face on the matter and determined to treat them as friends.

She had some fresh meat in the tent with which she prepared a feast for them. The kettle was filled and put on to boil and while waiting she sacrificed some tobacco which her husband had in reserve for grand occasions.

When the pot boiled she took it from the fire and cutting the meat in pieces served it to the savages as they sat on the grass. The best way to propitiate an Indian is to feed him well. The Sarcees were delighted with their reception and tried their best to prove to Madame Lajimoniere that they meant her no harm.

Towards five o'clock in the afternoon her husband arrived with the horses and he was not very well pleased to find these visitors at the camp. After assuring himself that his wife, except that she was frightened, had suffered no ill he told the Indians that he was going away to camp in another place.

"No," said they, "you shall not leave until five of our people who have been sent to the Fort return. If they suffer any harm from the people of the Fort you shall answer for them."

As it was impossible to escape M. Lajimoniere told them

that his wife was tired and ill and that she wanted to be alone and that the next day they would return to them. The savages consented to allow him to pass the night with his wife and children a few miles distant near a small thicket of trees. This was in June when the days are longest and the nights clear and bright. The hunter and his wife proceeded to the place where they had told the Indians they intended to camp and in fact stopped there a little while to take refeshment, but as soon as they thought the Indians were sleeping and that it would be safe to leave without being seen they mounted and took the road to the Fort. It was pretty certain that the Indians, angry at being duped, would follow in pursuit so they rode all night and all next day without stopping to rest, fearing at each moment to see the enraged enemy behind them.

At last after travelling for five days they reached the banks of the Saskatchewan opposite the Fort of the Prairie, and called for someone from the Fort to take them across the river. It was quite time, for scarcely had they touched the other bank when they saw the Sarcees in the distance in pursuit of them. The Canadians, Belgrade, Chalifou and Paquin, whose wives and children, as we have already said, had been massacred, were at the Fort. M. Lajimoniere and his wife had hardly entered the enclosure in safety when the Indians crossed the river and presenting themselves at the gate of the Fort demanded that the Canadians should be given up to them. The Trader and all the employees of the post endeavored to pacify them, but it was only by the help of presents that they were finally persuaded to retire without bloodshed.

Madame Lajimoniere did not return to the prairie that summer. Their life was full of danger and without much profit. She longed to persuade her husband to give up this adventurous existence and to see him settled in one of the forts.

In the spring of 1810 she returned to the prairies with him and it was during this trip that her third child was born. She had nicknamed her second child Laprairie because he was born in the midst of a great prairie, so she called this one, whowas a girl, Cypress because she came into the world on the Cypress Mountains.

Her second child, who was two years old at this time and who had been almost stolen by the Blackfoot squaw when he was six months old, seemed to attract the envious glances of

all the savages, for this summer a new attempt was made by them to get possesssion of him. This time they did not try to steal him, but they proposed to trade horses for him. One day when Madame Lajimoniere was with her husband in the tent the Assiniboines arrived with some horses and the Chief dismounted to talk to Madame Lajimoniere. She did not understand Indian, but the Chief represented that they desired to have the boy and taking the rope which held the finest horse he put it in her hand making signs that he would give it in exchange for the child. As one can well imagine Madame Lajimoniere refused his offer and made signs that she would never consent to such a trade. The Indians believing that she was not content with one horse drew up a second and put the cord of this one also in her hand as he had done with the first. She said to her husband, "Tell him that I will not sell my child that he would have to tear my heart out before I would part with him."

"Very well!" said the Indian, "take the horses and one of my children." "No!" said she, "You can never make me consent to such a trade," then taking her child in her arms she began to cry.

The Indian apparently was touched by her tears, for he ceased to insist on the change and went on his way with his people and horses.

This was the last adventure in the Saskatchewan district. Towards the end of the summer she reached the Fort of the Prairies to pass the winter and in the spring of 1811 her husband consented to return to Red River where trials of another kind awaited her.

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## II.

In 1811 the news reached M. Lajimoniere that Lord Selkirk would establish a colony on the banks of the Red River and that the families who were to form the nucleus of this settlement would leave England that spring, therefore instead of returning to the prairies he launched his canoe and took the route for Lake Winnipeg. Madame Lajimoniere did not grieve at leaving the Fort of the Prairies. By returning to Red River she was approaching 400 leagues nearer Canada and she cheated herself into the belief that she was coming to a civilized country. Moreover the time could not be far

off when the missionaries would penetrate into this country bringing the benefits of true civilization with them.

M. Lajimoniere's intention was to settle permanently in the colony as soon as that place offered a means of subsistence to its inhabitants.

Very late in the summer they arrived at the site of the present City of Winnipeg, but they did not stop long at this post. The colonists had left Scotland but could not reach Red River that year. The vessel which brought them to York arrived so late that the settlers were obliged to pass the winter on the shores of the Hudson Bay. They did not leave there until June in 1812, and after enduring much misery and excessive fatigue, from the effects of which many of them died, they arrived at length in Red River about the beginning of September.

M. Lajimoniere spent the winter of 1811-12 at Pembina where he had wintered with his wife in 1807. His family had been increased by two children during his stay in the Saskatchewan district. The eldest child, named Reine, it will be remembered, was born at Pembina in 1807, the two others, a boy and a girl were born on the prairies, Jean Baptiste towards the middle of August, 1808, and Josette in the course of the summer of 1810.

Madame Lajimoniere had a fourth child at Pembina in the winter of 1811-12, who was christened Benjamin. This son was not born in the midst of adventures; unlike Jean Baptiste no attempt was made either to steal or buy him and his mother was allowed to rest in peace. The winter passed without any event of importance to mark it. M. Lajimoniere was only there waiting for the arrival of the colonists upon which it was his intention to repair at once to Fort Douglas. When the river was open in the spring he went down with his wife to Fort Gibraltar, situated at the mouth of the Assiniboine, and ascended this river for about twelve miles stopping at a place which is now called St. Charles.

Up to the present time Madame Lajimoniere had not had a very agreeable life, as one will easily understand, but at least during the winters she had dwelt in the Company's forts and there she had not felt herself completely isolated. For three years from 1812 to 1815 she was alone with her children lodged in a little hut a dozen miles from any habitation. M. Lajimoniere had built this little hut of rough boards without floors or windows and installed himself and family in it.

To exist at that time in Red River one had to hunt, and life or death were at the point of the gun. This man had to feed and clothe his wife and four children so he lived much the same kind of life on the Assiniboine as he had done in the Saskatchewan district, only his wife was left at home with her children and he was absent sometimes for months at a time, and on these occasions there was nothing to distract her in her lonliness but the care of her children in a house which was hardly large enough for herself alone.

In the autumn of 1815 M. Lajimoniere announced that he would be away for a longer time than usual. But before telling of his journey and of the hardships that his wife had to endure in his absence we must speak of the events which had taken place in Red River between the Trading Companies.

The Great North-West Company founded in 1784 by a society of Montreal merchants had always been, since its incorporation, antagonistic to the Hudson's Bay Company, its rival in the fur trade of the far North.

Whenever one Company built a fort the other hastened to erect another beside it and each tried to secure the most skins. Towards the years 1806 and 1807 the shares of the Hudson's Bay Company were very far inferior to those of the North-West Company which at that time was at the height of its success.* At this epoch a Scotch nobleman, Thomas Douglas, Lord Selkirk, came to Montreal to enquire into the state of the commerce of the two Companies. On returning to England he bought almost half the shares in the Hudson's Bay Company, which had fallen as low as 60 after having been at 250 per cent.

The capital of the Hudson's Bay Company was £100,000 sterling. Lord Selkirk bought shares to the amount of £40,000. One can judge what effect this would have upon the Company.

Encouraged by the success of his first speculations he formed the design of monopolizing the exclusive trade of all the territories of the North West for the Hudson's Bay Company. He knew after the explanations that he had received at Montral that a Company, having no other to compete with it, would realize a colossal fortune by the fur trade.

For this reason he bought shares in the Company and a large tract of land on the banks of the Red River and announced in Europe that he intended to found a Colony there.

* This was in 1803.—*Ed.*

Lord Selkirk's aim in founding this settlement on the Red River was not simply to form an agricultural establishment but* also to ensure on the part of the new colonists assistance against the North-West Trading Company to enable him to ruin its commerce.

He pretended that the Hudson's Bay Company under virtue of the charter which had been granted to it by Charles II. in 1670 had the exclusive right of fishing and hunting not only on the shores of the Hudson Bay but all over the North West from the Rocky Mountains up to the frozen seas at the far North.

The rivalry between these two Companies became serious upon the arrival of the first colony in 1812 and continued to rage until 1821 at which time they were united under the name of the Hudson's Bay Company.

The French Canadians and half breeds usually embraced the cause of the North-West Company while the Scotch and English as well as some of the Indian tribes were devoted to the Hudson's Bay Company.

M. Lajimoniere had never been in the service of either Company. He hunted on his own account and sold his furs as often to the one as to the other. However after his stay in the Saskatchewan where he lived in the Hudson's Bay Company's forts he always shewed himself in favor of this last named Company.

In March, 1815, two of the North-West Company's forts were taken by the Hudson's Bay Company and the provisions, merchandise and furs contained in them were taken to Fort Douglas. The Traders and employees were held prisoners and all their papers confiscated. The couriers bringing letters from Canada for the Company were stopped and their letters intercepted.

The agents of the North-West Company in order to circumvent their enemies stopped the Hudson's Bay Company's couriers and held them prisoners in their forts. It was therefore very difficult to send letters from Red River to Montreal. The distance to be travelled through the woods was 600 miles and to avoid passing the different posts, placed like steps of a ladder along the route it was necessary to take great detours, cut across swamps, cross lakes and rivers passing by any inhabited parts of the country without being seen.

J. Bte. Lajimoniere was engaged by the Governor of Fort

* This is the Nor'Wester view, but there is no evidence supporting it.—*Ed.*

Douglas to carry letters to Lord Selkirk, who was then in Montreal. In 1815 a few days before Hallowe'en he requested him to come to the fort and asked if he could go with letters to Lord Selkirk in Montreal without being stopped on the way. M. Lajimoniere, accustomed to a wild life, could defy the cleverest Indian in finding his way on a long voyage; he had a very quick eye which served him in finding his way better than the best compass.

M. Lajimoniere replied that he could go alone to Montreal and that he would make every effort to put the letters confided to his care into Lord Selkirk's hands.

The season was already far advanced and the intrepid messenger would need to hasten if he was not to be stopped by the snow. He made his preparations to depart on All Saints' Day. If he arrived without accident he could return in the course of the winter, but he must find a place to shelter his family from want during his absence. The trader told him to bring his wife to the Fort where she would be lodged and fed till his return from Montreal. Madame Lajimoniere therefore left the hut on the bank of the Assiniboine to become an inmate of Fort Douglas.

We will not follow her husband through all the stages of his voyage, which was long and rough. It is only necessary to say that leaving Red River on the 1st of November, 1815, he did not return until December, 1816.

He was fortunate enough to reach Montreal without falling into the hands of the agents of the North-West Company and to give the letters which he carried to Lord Selkirk himself. He was not as lucky on his return. Perhaps not having important papers on his person he was less careful, anyway in passing Fort William he was made prisoner and lived at this post until the arrival of the De Meuron Force, in the autumn of 1816, sent up to Red River by Lord Selkirk to retake Fort Douglas.

The forts taken by the employees of the Hudson's Bay Company were Gibraltar, at the mouth of the Assiniboine, and Pembina, situated at the American boundary. They have long since disappepared. On the evening of the 17th of March the men at Fort Douglas conducted by Mr. Colin Robertson surprised Fort Gibraltar. The Fort was plundered and dismantled and the employees as well as the officer in charge were taken to Fort Douglas. Some days afterwards the same employees surprised the other fort at Pembina and treated it

in the same manner. At Fort Qu'Appelle a third attempt was made to seize a fort, but it miscarried. War was now openly declared and the Hudson's Bay Company seemed determined to drive its rival out of the country with an armed hand.

The North-West Company received all their supplies of provisions and merchants for trading by canoes from Montreal every spring. These goods were transported to the mouth of the Assiniboine at Fort Gibraltar, which was a great distributing point, and from there the forts along the Assiniboine were supplied. The principal aim of the Hudson's Bay Company in seizing Fort Gibraltar was to break the means of communication between the canoes coming from Montreal and the employees who came from Fort Qu'Appelle to meet them.

After their forts were taken the North-West Company's people came to the conclusion that they would require to descend in a body in the spring if they desired to force the passage and meet the voyageurs from Fort William with any good results. It was not their intention to fight if they could gain a passage without doing so. They were influenced by self-preservation one of the first principles of humanity, if they did not succeed in transporting the food and provisions to their people in the West many would in all probability die of starvation.

The employees of Fort Douglas who expected a troop of armed Metis from Qu'Appelle were on guard day and night. The news having been brought to Governor Semple by two Indians that the North-West Company were assembling all their men to retake the forts.

Madame Lajimoniere, who was at Fort Douglas with her children, was not a little disturbed as she knew that she would be in great danger if the Fort was attacked by the North-West Company.

About four o'clock in the afternoon of the 19th of June a sentinel at Fort Douglas brought word to Governor Semple that a number of people on horseback were passing in view of the Fort but at a safe distance. This band of horsemen did not appear to be animated by hostile intentions as they had already passed Fort Douglas and were directing their course down the river. Governor Semple suspected that they were Company's people and that their aim was to meet the canoes lower down the river in order to carry off the supplies and as this was what he wished to prevent, orders were immediately given to the men who were armed to start in pur-

suit and if possible cut off their passage and oblige them to turn back. When the Metis saw the Governor and his men approaching they sent an envoy to ask what was required and why they were being followed. As the deputation came up, either through malice or imprudence a gun went off and one of the half breeds who was with them was killed. This was the signal for battle. The mounted Metis accustomed to shoot from horseback while hunting the buffalo charged the enemy and in a very few moments twenty of them lay dead, Governor Semple being among the first who fell. The Hudson's Bay Company's employees upon hearing of this disaster, the news of which was almost immediately brought to the Fort, believed that the Metis would attack the post and that they would all be massacred.

A friendly Indian named Peguis came to Madame Lajimoniere in the evening and said, "Listen Frenchwoman! Not later than to-morrow the Metis will take the Fort, but I will save you and your children, leave this place to-night and come to my tent on the other side of the river where you can live in safety." Trembling with fear Madame Lajimoniere hastened with her children and what clothing she could carry to the bank of the river where the Indian and his squaw waited for her with the canoe. She was so unnerved by the fright that just as she was stepping into the frail little craft she fainted and upset the canoe, tipping herself and the children into the water. Happily three or four Indians who were helping in the escape rescued them and once more safely in the canoe they crossed the river and took up their abode in the camp with Peguis' family.

The day following the North-West Company people took the fort without further loss of life. The prisoners and a certain number of colonists were embarked in canoes and sent to York* in Upper Canada.

Madame Lajimoniere passed the summer in the lodge of the Indians, sharing their food which consisted chiefly of what fish they could catch. As long as the warm weather lasted she did not suffer as she was accustomed to a camp life, but when the first frost came she had to think of leaving Peguis' tent for some warmer abode.

On the east side of the river opposite Fort Gibraltar an old Canadian named Bellehumeur had built a wooden hut. This was not a castle by any means, but it would be warmer

* Jack Fish River.—*Ed.*

than the tent. The house was not occupied, tenants being scarce about that time, so in October Madame Lajimoniere took possession of this shelter for her family for the winter. Her husband had now been absent almost a year and as she had no news of him she believed that he must have perished on the road, she feared that he had been killed by the Indians or had fallen a victim to exhaustion and hunger.

This was a very dark and sorrowful autumn for her. The scene of the 19th of June had alarmed the whole country. Every one expected terrible reprisals. Everywhere they suffered from a like state of affairs, no one knew when the news of fresh struggles would reach them. Many a time Madame Lajimoniere sitting in her cabin in the long autumn evenings shed tears while thinking of her situation. If her husband never returned what means of subsistence was left to her? The greater part of the colonists abandoned Red River to return to Canada. Her only consolation in her loneliness was prayer to which she had constant resource. Towards Christmas, three months after taking possession of Bellehumeur's hut, she was surprised to see a voyageur arrive one evening and when she recognized her husband in him her joy was great. For a moment she forgot all her miseries and trials. M. Lajimoniere arrived safe and sound after fourteen months of absence ! Day by day he related to his wife the events of his long journey, his imprisonment at Fort William and his delivery on the arrival of the De Meuron Force which ought not to be long in reaching Red River to retake the Colony's Fort, now occupied by the agents of the North-West Company.

The De Meuron Force, guided by Indians, and conducted by Captain d'Orsonnens, did not however arrive until February. The route which they followed was that of Red Lake. Then entered the Red River above Pembina and from there dircted their march a little to the west of the river and camped on the Assiniboine about four or five miles from the mouth of that river where the Church of St. James now stands. They remained in this place for some time making ladders to scale the palisades of Fort Douglas, and waiting for a favorable moment to make the attack which was not long in presenting itself.

Favored by a snow storm they approached the Fort without being seen. The sentinels had not time to give the alarm. In a few moments the soldiers had gained the interior of the

Fort and all whom they found there were made prisoners.

A week later Madame Lajimoniere found herself lodged anew in the house that she had been obliged to abandon on the 19th of June after the battle with the Metis. Her fate seemed to be ameliorating, for the rest of the winter all her wants were supplied and the forts protected by soldiers no longer dreaded an attack by enemies.

In the spring as M. Lajimoniere was obliged to return to the chase the Fort filled with military men seemed hardly a proper place for a woman living alone, so she asked the trader if he would kindly give her a large tent which she could pitch at some distance and retire to it with her little ones. Her request was willingly granted and she remained during the summer under canvas in the neighborhood.

Lord Selkirk spent the summer in regulating the affairs of his colony. He restored Fort Gibraltar to the North-West Trading Company who rebuilt it; granted lands to the military whom he had brought to Red River; concluded a treaty with the Indians, and in October left for England.

M. Lajimoniere with some others conducted him almost to the American territories, returning to Fort Douglas in November.

Lord Selkirk recompensed M. Lajimoniere for his devotion to the Company in undertaking the long journey to Montreal by giving him the land on the bank of the Red River opposite Point Douglas. It was a part of this land that one of his sons sold in 1882 for the large sum of one hundred thousand dollars.

After his return from accompanying Lord Selkirk M. Lajinmoniere made preparations for building a living place for his family on his own land. The season was too far advanced to think of building a wooden house so he dug a hole in the ground over which he put a kind of thatch roof and installed his family there for the winter of 1817-18.

The reader will see that since 1806 there had not been any great amelioration in comfort as far as lodging was concerned. The camps at Pembina, the tents on the prairies of the Saskatchewan, the hut on the Assiniboine, Bellehumeur's house, none of these were improved very much by the quarters which she occupied through the winter of 1817-18. However, obliged to live in this poor retreat which more resembled a vault than the dwelling of a human being this woman had one hope in which her heart rejoiced.

Lord Selkirk before his departure had made the Catholic colony on the Red River sign a petition asking the Bishop of Quebec to send missionaries to evangelize the country. He presented this petition himself and employed all his influence to have it granted.

Though a Protestant Lord Selkirk knew that to found a permanent colony on the Red River he required the encouragement of religion. Should his application succeed the missionaries would come with the voyageurs in the following spring and would arrive in Red River towards the month of July. This thought alone made Madame Lajimoniere forget her eleven years of loneliness and sorrow. How happy she would be to see the priests again! to go to confession and to receive the Sacrement. She would see her children baptised and instructed in their religion. What joy for her after having been deprived of the sacred services for so long a time to be able to take part in religious service. These consoling thoughts brightened the darkness of her cave-like dwelling.

Through the winter M. Lajimoniere turned his thoughts towards a home for his family and his wife had hope of soon seeing herself more commodiously lodged. He cut the logs for the house and made every preparation that he possibly could for its construction that they might be in proper order to receive the missionaries who would not fail to visit them. When the pleasant spring weather came Madame Lajimoniere left her underground lodgings for the tent until her house was ready.

She and her children dug up a small corner of the ground where she intended to plant some corn. This spring all the new colonists had sown little fields which were not slow in promising a good harvest.

Before July the news had spread that the missionaries were coming that very summer, but as yet the exact date of their arrival was not known. Telegraphs had not reached this region and moreover the voyageurs were often exposed to delays.

After waiting patiently, one beautiful morning on the 16th of July, the day of Our Lady of Mount Carmel, a man came from the foot of the river to warn Fort Douglas and the neighborhood that two canoes bringing the missionaries were coming up the river, and that all the people ought to be at the Fort to receive them on their arrival.

Scarcely was the news made known when men, women and children hurried to the Fort. Those who had never seen

the priests were anxious to contemplate these men of God of whom they had heard so much. Madame Lajimoniere was not the last to hasten to the place where the missionaries would land. She took all her little ones with her, the eldest of whom was Reine, then eleven years old.

Towards the hour of noon on a beautiful clear day more than one hundred and fifty persons were gathered on the river bank in front of Fort Douglas. Every eye was on the turn of the river at the point. It was who should first see the voyageurs. Suddenly two canoes bearing the Company's flag came in sight. There was a general shout of joy. The trader of the Fort, Mr. A. McDonald, was a Catholic, and he had everything prepared to give them a solemn reception. Many called to the old Canadians who had left their homes many shed tears of joy. The memory of their native land was reyears before. These old voyageurs who had been constantly called upon to face death had been deprived of all religious succour during the long years but they had not been held by a spirit of impiety. The missionaries were to them the messengers of God.

The canoes landed in front of Fort Douglas, M. Provencher and his companion both invested in their cassocks stepped on shore and were welcomed with outstretched hands by this family, which was henceforth to be theirs.

They were admired for their manly figures as much as for the novelty of their costumes. M. Provencher and his companion, M. Severe Dumoulin, were both men of great stature and both had a majestic carriage. They stood at the top of the bank and after making the women and children sit down around them M. Provencher addressed some words to this multitude gathered about him. He spoke very simply and in a fatherly manner. Madame Lajimoniere who had not listened to the voice of a priest for twelve years could hardly contain herself for joy. She cried with happiness and forgetting all her hardships, fancied herself for a moment in the dear parish of Maskinongé where she had spent such happy peaceful years.

The missionaries arrived on Thursday, July 16th. M. Provencher having made known to his new family the aim of his mission wished immediately to begin teaching them the lessons of Christianity and to bring into the fold the sheep which were outside.

While waiting till a house could be built for the missionaries, M. Provencher and his companion were hospitably en-

tertained at the Fort of the Colony. A large room in one of the buildings of the Fort had been set apart for them, and it was there that they held divine service. M. Provencher invited all the mothers of families to bring their children who were under six years of age to the Fort on the following Saturday when they would receive the happiness of being baptised. All persons above that age who were not Christians could not receive that sacrament until after being instructed in the truths of Christianity.

When M. Provencher had finished speaking the Governor conducted him with M. Dumoulin into the Fort. Canadians, Metis and Indians feeling very happy retired to return three days afterwards.

There were four children in the Lajimoniere family, but only two of them could be baptised, the others being nine and eleven years of age. On the following Saturday Madame Lajimoniere with all the other women came to the Fort. The number of children, including Indians and Metis, amounted to a hundred and Madame Lajimoniere being the only Christian woman stood Godmother to them all. For a long time all the children in the colony called her "Marraine."

M. Provencher announced that from the next day the missionaries would begin their work and that the settlers ought to begin at the same time to work at the erection of a home for them.

M. Lajimoniere was one of the first to meet at the place selected and to commence preparing the materials for the building. The work progressed so rapidly that the house was ready for occupation by the end of October.

Madame Lajimoniere rendered every assistance in her power to the missionaries.

The settlers in the colony were very poor, they had no bread, nor had they any milk, most of the cows brought into the country by the North-West Trading Company were dead and there only remained four in all. The year that the missionaries arrived M. Lajimoniere had been fortunate enough to obtain one of these.

In the month of November M. Provencher left the Fort to take up his quarters in his new dwelling and after service he often took a walk on the banks of the River Seine and usually stopped at Madame Lajimoniere's house where there was always a glass of good milk reserved for the Missionary which she offered to him with a good heart.

During the years 1819 and 1820 those who lived in the colony were almost reduced to extremity. Madame Lajimoniere

who well knew the self-sacrificing nature of M. Provencher sent to the Mission, whenever she could, a little bag of meat by the children.

M. Provencher recognized the devotion of this woman and when he had nothing to eat at home, which was very often, he would say to the eldest of Madame Lajimoniere's children as she was going home after her lessons, "Listen, my child, tell your mother that I have nothing at all to eat this evening." The child would hasten with the message and very soon return through the woods carrying a small parcel of dried meat for the good Fathers.

The years 1819 to 1823 were years of want and suffering in the settlement. Up to the time when the missionaries arrived in the country there was not any bread in the place even on the table of the Governor of the Company, but they always hoped to have some soon. They had sown their fields and the grain had a very good appearance. Madame Lajimoniere, who for twelve years had been accustomed to do without bread, living only on meat dried by the sun, looked forward with pleasure to the little piece of land which her husband had planted near the house and from which she was to obtain this luxury.

One does not easily lose the taste for bread even though deprived of it for some time, and its value was increased in her eyes by the fact that she looked upon it as a souvenir of her native land. Unfortunately a devastating plague came and in a few hours destroyed the hope of the colony. On the 3rd of August, 1818, a cloud of grasshoppers descended and covered the land, devouring the whole crop. They deposited their eggs in the earth and the next spring these produced a swarm of small grasshoppers not much larger than fleas, which ruined all vegetation. In July, 1819, having become fully developed they rose in the air like a cloud and disappeared so of course there was no harvest at all that year.

In 1820 every one confident of success sowed their land and the grain came up beautifully, but on the 26th of July a swarm of grasshoppers as great as in 1819 once more descended creating the same havoc, they deposited their eggs as before so that in the spring of 1821 the small grasshoppers coming out of the ground spoiled all hope of a crop. The country was only delivered from them in August. During four years neither grain nor root had been reaped.

In the spring of 1822 the settlers used up the last of their seed grain and counted on a good harvest, but mice in great numbers came to ravage the fields and caused as much dam-

age as the grasshopppers had done. After this plague no more seed grain remained in the country so it was necessary to send for some to Dog Plain on the Mississippi. To complete their misfortunes it arrived too late to be sown in 1823 so they were fated to be without a harvest this year again.

All this time the settlers were obliged to live from the products of the chase and by fishing. Most of them passed the winter at Pembina because provisions were more easily procured there than at St. Boniface. However, in spite of the privations which she had to support through these years of want, Madame Lajimoniere did not again follow her husband to the plains but remained in her house on the banks of the Red River near the mouth of the Seine.

In 1844 the Sisters of Charity arrived from Montreal in Red River and Madame Lajimoniere regarded the visit of these good women as the greatest honour.

The harvests in 1824 and 1825 were very abundant and raised the spirits of the Colony, but Providence had still another trial in store for it before it was permitted to be developed. The winter of 1825-26 was more severe than any that had been experienced in the country. The snow commenced to fall heavily by the 15th of October and it continued steadily and extremely cold throughout the whole season.

In the spring the large amount of snow which had fallen and remained on the ground produced a tremendous quantity of water. The river rose thirty feet above the ordinary level. Two or three leagues of country disappeared on either side of the river under this new deluge. All the houses of the inhabitants were carried away by the breaking up of the ice and by the violence of the water, which gradually rose from the end of April till about the 20th of May only returning to its ordinary course by the 10th of June.

All the settlers had to take refuge on a hill about six miles west of Winnipeg. M. Lajimoniere and his family being on the east side of the river could only reach a rising piece of land where they camped having taken with them a small amount of provisions. There, as on an island in the middle of an ocean, without help from any side they had to wait for the end of the flood. More than once Madame Lajimoniere believed that nothing could save them and that they would all perish of hunger.

On the 20th of May the water ceased to rise and two or three days afterwards commenced to abate. At last by the 10th of June the river once more returned to its natural bed but it was too late to think of planting a crop. So the hope of a harvest was renounced until the next year.

A party of settlers left the country, some returning to Canada and others going to the United States, and Madame Lajimoinere had the grief of seeing one of her daughters who had married a Canadian named Lamere, depart with him for the United States.

Through all her loneliness and trials she had entertained the hope that some day she would be able to return to Canada to see her own people. When she had come to Red River it was not with the intention of always residing there. Her husband had not thus represented it to her when she consented to follow him in 1807. But little by little she was disallusioned on this point. Her husband was quite decided not to abandon his hunting life. She was beginning to be resigned to her fate and her only desire now was to keep her children near her.

It was a very sorrowful time for Madame Lajimoniere when after the scourge of 1826 her eldest daughter Madame Lamere* left for the United States. She tried once more on this occasion to plead with her husband to return to Canada following the example of others who had renounced the effort of establishing themselves in a land so full of trials. But it was in vain, M. Lajimoniere was determined never to leave Red River.

Encouraged by the Missionaries who in spite of their trials persisted in dwelling in this place and who commenced once more the work which had been destroyed by the inundation, M. Lajimoniere rebuilt his little home at the mouth of the River Seine.

In due time the other children grew up and married in the country establishing themselves on the land about St. Boniface. Both of the boys inherited from their father the taste for a life of travel and adventure.

After the flood of 1826 Madame Lajimoniere did not leave her home, but brought up her family to be good and honest men and women. As to their father he retained, all his life, the habits of a hunter. When Madame Lajimoniere became a widow in 1850 she left her house on the Red River to live with her son Benjamin, two miles from St. Boniface and it was at his house that her life was ended at the advanced age of 96 years, surrounded by all the consolations that religion can offer. She died without ever hearing of her relations whom she had left in Canada.

*Note—Madam Lamere after spending 26 years in the United States came back to St. Boniface where she had the happiness of seeing her old mother, then 90 years of age.

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# Letters of a Pioneer

ALEXANDER ROSS

LIBRARY OF CONGRESS.
JUL 25 1903
SMITHSONIAN DEPOSIT.

Edited by GEORGE BRYCE, LL.D.

A LIFE MEMBER OF THE SOCIETY

Smithsonian Institution,
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# Letters of A Pioneer

## ALEXANDER ROSS

Colony Gardens was a well known spot in early Winnipeg. It was the home of a man of mark, and of his sprightly and intelligent family.

Alexander Ross had been a trader in the Astor Fur Company across the mountains, had joined the Northwest Company, of Montreal, in 1813, and occupied a post in the Okanagan country, was at Nez Perces, in the Rockies, in 1821, when the Northwest Company and Hudson's Bay united, went on a great exploration for the united company, but was allowed four years afterward, to leave the Pacific coast to come to the valley of Red River and settle there.

He became the first sheriff of Red River, became the most trusted trader of the Selkirk settlers, and was as well, through his Indian wife, a potent force among the native people. To him it has been usual to trace the establishment in 1851, of the Presbyterian church in the Red River valley.

Alexander Ross wrote "Adventures of the First Settlers on the Oregon and Columbia Rivers" (1849), "The Fur Traders of the Far West" (1853), "The Red River Settlement" (1856).

Ross, William, James, Jemima, and Alexander Streets were all named after him or members of his family. Sheriff Ross died in 1856.

These are sufficient reasons for giving a few extracts from some of his letters.

The story of these letters is interesting. Last summer the writer had a call from a well known author, Ernest Thompson Seton, and his cultivated American wife. He mentioned that in lecturing in Canaudaigua, N.Y., he had referred to Manitoba, when a Dr. H. H. Holmes accosted him and spoke of possessing letters of some relations and that these had friends in Manitoba. By the advice of Mr. Seton these were forwarded to the writer, and the following extracts may be of interest.

1. Written by Alexander Ross at "Fort Nez Perces, Columbia River, North Pacific Ocean, May 1, 1822," to "Mrs. Henrietta Rannie, Turriff, Aberdeenshire, Scotland," she being his sister, her husband's name John Rannie.

"My Dear and Affectionate Sister.

It is certainly with more pleasure than I can express on this page that I received your kind favor in last October, dated 'Turriff, 23rd March, 1821,' and along with that your dear portrait in miniature, executed in a style to do credit to the artist. This striking image of a person so dear to me shall soothe my mind in the greatest of troubles, and shall be preserved by your brother while he lives. Both your letter and your husband's were handed me at the same moment, nor can I tell which of them gave me the most satisfaction, particularly those parts respecting your family and affairs. Throughout your husband's letter there is a peculiar degree of good sense and discernment. The dull state of your affairs are under the control of Providence, it is common to all. Do not despair, my sister, as long as you both have health. God will always assist your honest endeavors. Everyone has trouble in bringing up their families. When it pleaseth God that I see you, I hope to find you as able to give, as needful to receive, but should it be otherwise, if I have but a single shilling, you shall have part of it. . . .

I would wish to recall our youthful hours, our harmless

pastimes, the follies and foibles of younger days, and the many thoughtless and innocent amusements, as well as agreeable hours we all spent on the flowery greens of Inchcask ! Why is fate so hard-hearted as to divide us so far apart, and subject us to so much trouble and anxiety in this terrestial world of briars and thorns. . . . .

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## EARLY ADVENTURES.

I shall now give you a brief outline of my own adventures. I had not left my father's house in 1804, two days, before I sincerely regretted my undertaking, but that false pride so peculiar to our country people, would not allow me to turn back, so I advanced, and as I advanced mourned my fate all the way to America and for some years afterwards. After living a year in Lower Canada, in the capacity of schoolmaster, I found my purse, notwithstanding the strictest economy, to have sunk as low as two shillings and six pence in all, and although my father had given me an order to draw some money I never would do so. With this small pittance, therefore, I set out in 1805 for the Upper Province of this dissolute, extravagant and butterfly country. There I was something more successful, at least earned a livelihood in a genteel manner by teaching school, an occupation which I was not altogether calculated for. At the end of 1809 I had only saved about one hundred dollars in cash, and purchased about 300 acres of land, and this property still remains in Canada. In 1810 I embarked as an adventurer in a new concern, called the Pacific Fur Company, for this country. On the way thither we passed Cape di Verde Islands, Falkland Islands, Terra del Fuego, Magellan, Cape Horn, the southern promontory of America, Chili, Peru, Sandwich

Islands, where the memorable Captain Cook was killed, and, after sailing across the North Pacific Ocean, landed here in 1811, where we, according to our original plan, endeavored to establish a fur trade among the natives. But such a train of melancholy and tragical misfortune followed as would be even too shocking, if not too long, to relate. Our ship was taken by the Indians, twenty-three of our people murdered on the spot, eight drowned and the others deprived of every resource, had to struggle between hope and despair for three years, when the small remains made their way across the continent to Canada. I alone, of this small but adventurous band, stood my ground, determined either to succeed or die in the attempt. When a new company happened to come to the country, called the 'North West Company,' I joined it in 1814, nearly as barehanded as when I left Canada. Since that period, however, I have been more successful. But that company is now extinct, and ended last year. I, still unwilling to leave the field of action empty-handed, have joined the company which succeeded the North West Company, "The Honorable the Hudson's Bay Company," trading from London to Hudson Bay. I intend leaving this country, however, this ensuing year; indeed, my health demands it. Ihave had lately a severe trial of sickness, nor am I yet well, so far from it that I intend to set out in two days hence on a journey of 400 miles to see a doctor, and not sure of meeting one then. Such is the country I live in. . . . . ."

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## WAS MARRIED.

In 1813 Alexander Ross married his Indian wife in British Columbia. She was the daughter, it is said, of a chief of the Okanagans. Old residents of Winnipeg will remember "Granny Ross," who died about 1886.

He continues the letter: "I have in this country three children, Alexander, Peggy and Isabella; the oldest is now nine years old and can read and write well. You will have a long letter from me next spring if God spares my health. I have written this scrawl small, in order to be enclosed in your husband's letter. Remember me to all your little, dear family. May God bless you. Farewell, and believe me to be, with compliments to all the family,

"My dear and loving sister,

"Your affectionate brother,

"ALEXANDER ROSS."

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## FROM THE FOOTHILLS.

FOOT OF ROCKY MOUNTAINS,
HEAD OF COLUMBIA RIVER,
February 4, 1824.

MY DEAR BROTHER AND SISTER.

An opportunity now offering for persons in this country to address their friends in Scotland, I avail myself of the chance. Your letter dated from Turriff, the 23rd of March, 1821, was the last I have had from you, and from my father I have had none since January, 1819. Since that period this is my third to you, and to my father, whom I also write at this time, it is my fifth since I had any from him. Consider then, how anxious I must feel to hear from one and all of those who are so dear to me. . . . . It is necessary for letters coming to this country that they reach London in February, or they will run the risk of being a year longer on their passage thither. . . . . I left Fort Nez Perces, where I had been for nearly six years, stationary I may say, and proceeded to the head waters of the great Columbia, be-

ing upwards of 1,100 miles in length, being then so far on my way out of this country. From thence, however, my business called me in another direction, so here you see me at the foot of the great Rocky Mountains, or backbone of America. You will, no doubt, wish to know where my next tack will be. It is then briefly this, I am to leave this place in a day or two at the head of fifty men during one year, for the purpose of exploring for the Honorable the Hudson's Bay Company, all the southern parts of the Rocky Mountains, and to try and open a trade with the following Indian tribes, viz., the Snakes, the Misstipps, the Sarsees, Corbeaus, Gros Ventres, Cheyennes, Peigans, Blackfeet, Blood Indians and others yet unknown. The nature of such a voyage, and the danger attending it, can only be known by those who have been for a series of years dealing with rude and bloodthirsty savages. If God spares my safe return, I will be able to give you an interesting detail. Arduous as the undertaking is, I do not despair, therefore, I hope my friends will keep courage, I expect to get safe back. I expect to go yet and see you all alive and well. . . . . Many young gentlemen from Scotland are in these parts. It is a true saying that Scotchmen are all over. They get letters pretty regular, I alone am neglected, but what did I say? I do not mean neglected, my letters have miscarried. Have you got any acquaintances in London? By that means our correspondence might be much more regular. When this comes to hand do not fail to let my poor, aged parents know that I am well. . . .

My dear brother and sister,

Your ever loving brother,

ALEXANDER ROSS.

Address me as formerly, or as follows, viz.:

MR. ALEXR. ROSS,

Columbia River.

McTavish, Fraser & Co.,
No. 2 Suffolk Lane,
Cannon Street,
London.

(Cont. of address.)

Requested to be forwarded via Liverpool to Canada.

EN ROUTE EAST.

Height of Land, Rocky Mountains,
April 24, 1825.

My Dear Brother and Sister.

. . . . I have come thus far on my way from the great Pacific Ocean and am now steering my course for the Atlantic. The Rocky Mountains, or Back Bone of America, is truly a great sight. We had to pass them in the customary manner, on snow shoes. My destination is Red River, a colony settled in Hudson Bay by the late Lord Selkirk. This colony is said to be thriving. In my next I shall give you a full account of it. . . . . The bearer of this is Alexander Kennedy, Esquire, of said Company, who has also in charge a small package for my parents, containing, viz.: 1 snuff horn, 10 lbs. snuff, 10 lbs. tea. This gentleman will not go further north than Edinburgh, but will from there forward the above articles. On it is written:

Mr. Alexander Ross, *Farmer,*
Layhill, Parish of Dyke,
By Forres.

. . . . Oh ! by the bye, I had almost forgot to tell you that I have received the books you sent me, and when did I receive them, do you think?—but yesterday ! After a lapse of so many years, I was particularly grateful to put my hands on them.

My dear brother and sister,

Your ever affectionate brother and humble servant,

Alexander Ross.

Another letter is from William, son of Alexander Ross. William's wife (Jemima), now Mrs. Coldwell, is still living in this city.

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## SOME MARKET QUOTATIONS.

Red River Settlement,
October 10, 1855.

Mrs. Helen Hopwood.

Dear Cousin—I must beg a thousand pardons for neglecting to write to you for so long a period. You will have supposed that I have altogether forgotten you, but such is not the case. . . . . We are at present all in good health. My father and mother, sisters and brothers, all are enjoying good health. . . . . My brother James paid us a visit this summer from Toronto, during the vacation after a two years' absence. You may imagine how happy we were to see him again amongst us in health and in good spirits. He has returned again for three or four years. The probability is that you will see him in London again before long. When he left us he was inclined to leave the University of Toronto and proceed to Cambridge or Oxford. In that case you will see him. He had not as yet decided, but intended to write us as soon as he had made up his mind. He will no doubt be much gratified to find you in London, where he will be a perfect stranger. . . . . You mention in one of your letters that you thought "living" was much cheaper in Red River than it is in London. I will give you our market prices, and you will be able to judge the difference. I might further state that there are no fluctuations in our prices. Since Red River was first settled in 1815 the Hudson's Bay Company has been chiefly our purchasers, and, in fact, they only afford a market for our surplus produce. No rivals to contend with

them. We have been obliged, through dire necessity, to give them our produce at their price, but, to their credit, I may say, that they have uniformly paid an equivalent price, viz., beef per lb., 2 1-2d.; pork, 3d. to 3 1-2d. per lb.; hams, 6d. per lb.; eggs, 6d. per dozen; fowls, 2s. per pair (domestic), wild from 4d. to 1s. per pair, acording to scarcity; cheese, 6d. per lb.; butter, 7d. to 8d. per lb.; wheat, at 3s. 6d. per bushel; barley, flour (first quality), 14s. per cwt.; second quality, 11s. 6d. per cwt.; pemmican, 3d. to 4d. per lb.; dried meat, 2 1-2d. to 3d. per lb. The two latter are what we call plain provisions—are made out in the wild prairies out of buffalo meat, and brought into the settlement by hunters who follow that occupation year after year. Our grease also comes from that quarter, sells from 4d. to 6d. per lb., according to scarcity or plenty. A good pair of oxen costs about £14. Cows sell at from £3 10s. to £5, according to size; horses from £16 to £35 each. Hay 4s. per load of 800lb. The shearing of an acre of wheat costs 7s., mechanic's wages range from 4s. to 5s. per day, common day laborer at harvest seasons from 30s. to 50s. per month.

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## POPULATION IN 1855.

We have at present a population of 5,974 souls, divided into three distinct religious denominations. The upper part of the settlement is entirely settled by Roman Catholics, numbering about 2,100 souls, the middle part of the settlement is settled by the Presbyterian community numbering about 780 souls, the lower settlement is inhabited by Episcopalians (3,094). The former have two churches and one cathedral, presided over by a bishop and a staff of priests and lay brothers, with a convent attached to the cathedral, and from

15 to 20 nuns (grey nuns or sisters). The Presbyterians have two places of worship, and only one minister to superintend the religious wants of the community. The Episcopalians have six churches, with a bishop and eight clergymen. The Roman Catholic priests and Anglican church are entirely supported by societies in London and France. The Presbyterians support their own minister and schoolmaster, the only self-supporting community in the settlement.

There are twenty windmills and eight watermills scattered through the settlement. The settlement extends from the lower to upper end, about sixty miles. The H. B. Co.'s depot is about the centre of the settlement, and is called "Fort Garry."

You will, by the descripton I have given, form a pretty good idea of our settlement and the cheapness or cost of "living." Land per acre sells at from 7s. to 10s., and the building of a good, substantial house costs from £200 to £500 sterling, an ordinary farmer's house costs from £60 to £100.

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## INDOLENT INDIANS.

There are a great number of Indians still hovering about the settlement. They are indolent and lazy vagabonds; who live upon the inhabitants by pilfering and cheating, but otherwise very peaceful, unless when furnished with spirits, when they become very troublesome. However, the law is very stringent with regard to giving or selling the article to any Indian. The missionaries have not done much to civilize or Christianize the Indian.

. . . . The mode of transacting business is thus with us: We get out our goods once a year, leaves London about the 1st of June in the Hudson's Bay Company's ship and reaches York Factory about the 10th of August, then it is

transported 700 miles inland at the rate of 20s. per 100 pounds, and reaches Red River about the 1st of October. The Hudson's Bay Company grant us bills of exchange payable at the Hudson's Bay House, London, thirty days after sight. The cost of transport, you see, is great, and in order to make any profit we would require to get our goods pretty cheap at home. The goods for our market are principally coarse and of the cheapest kind, as people here have not generally much notion of finery, as for instance, prints, cord trousers and other kinds, Rouen shirts, common striped shirts, woollen stuffs, cottons, handkerchiefs, silk and cotton, blankets, dresses for women (not made), etc., etc. . . . . Since writing to you last one of my sisters, Henrietta, has married to our beloved pastor, Rev. John Black, and had a son about five months ago. There remains but one sister, she is the youngest, 17 years of age, and a brother, about 13 years, besides James, who is in Canada. All the rest have married and are doing well. . . . .

Your affectionate cousin,

William Ross.

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## ARRIVES FROM THE WEST.

In 1825 the fur trader gave up his position and came from the Rockies down the Saskatchewan to Lake Winnipeg. He then went to the meeting of the Hudson's Bay Company's officers at Norway House. In his work, "The Fur Hunters of the Far West," pp. 228-233, Ross gives an account of the meeting and of the gift to him of 100 acres of land, on what is now the site of the City of Winnipeg.

In the neighborhood of Norway House there is a small river, which, according to report, was entered during the time

of the French by a trader of the name of Perrault, about the year 1740, and named by him Pointe du Nord. It was afterwards called Riviere aux Brochet, or *Pike River, from the abundance of these fish found in its waters; from which circumstance, also, the first establishment here was named Fort Broshet, and bore that name until a few years ago, when it was changed from Fort Brochet to Norwegian Point. A number of Norwegians were hired by the late Earl of Selkirk, and were sent to that point for the purpose of clearing the woods and making a winter road to York Factory, but the project was found to be impracticable, and was, therefore, abandoned; hence the place was called Norwegian Point and from Norwegian Point the factory is called Norway House.

During the year the place was, by accident, burned to the ground, and at the time of my writing it lay in ashes. Preparations were in progress for rebuilding it on a more extensive scale a little further down the river on a rocky point, near to the place called Play Green Lake. I should not be surprised if another name is given to the new establishment, for the people of this country are whimsical in giving new names to old places, and think little of changing them. Vegetation here dare hardly raise its head; the gleams of summer —if, in these forlorn regions, there be any summer—are rapidly chased away by the blasts of autumn, which again as rapidly flee before the storms of winter. The soil seldom produces anything to perfection.

Norway House is a place of considerable business and bustle during the summer season. It is the great inland revenue rendezvous of the fur trade in this quarter. Here the people and returns of all the trading posts belonging to the company, from Lake Superior on the south, the Rocky Mountains on the west, and the frozen ocean on the north,

*Commonly known in the troubles of 1813-16 as Jack Fish River.—G. B.

are collected together once a year, on their way to York Factory. Norway House would, therefore, be a fit place for a missionary station. Although people from all quarters muster here, yet none of those scenes of carousing and fighting, for which Fort William and other places were so celebrated, disgrace the meeting of friends. Peace, sobriety, and good order have put an end to those demoralizing scenes which formerly disgraced human nature in this country. There are likewise but few of the French-Canadians now in the service, those favorite children of the Northwest school.

This brings us to the fur trade, the all-absorbing pursuit in the country over which the company hold sway. These territories may be divided into four great sections—the northern and southern departments of Rupert's Land, the Columbia District and the King's Posts, as they are called; divisions each of them ample enough in extent for the territory of a crowned head. Once a year the governor-in-chief, as the superintending officer is styled, generally makes his tour through the greater part of these wild dominions, holding his annual council at the headquarters of each department, and assembling round him, on each occasion, the factors and traders, within convenient reach. There the business of the departments is investigated, and the requisite appointments are made; in short, it is there that the various arrangements are settled for conducting affairs at the different posts within their jurisdiction.

Few men in this country ever possessed such authority as does Governor Simpson, the company's present representative, and none, we believe, ever gave more general satisfaction. Courteous in his manners, and active in his habits; gifted in a high degree with the power of self-command, and above all, with a keen discernment of character, he appears eminently fitted by the union of these qualities for the commanding position which he so ably fills.

The extent of country over which Governor Simpson presides stretches from the Atlantic to the Pacific; there is no place in all the vast wilderness that he has not visited; every spot in it is known to him; there is scarcely a native but at some time or other has experienced his smile and his liberality. His fostering care has been over all.

It not infrequently happens that the council meets at other places as well as at headquarters; indeed, wherever it is convenient for the governor to attend. The council of the northern department was held at Norway House this year, instead of at York Factory. During the sittings, which only occupy a few days, no other business is attended to; but the council no sooner break up than matters of minor importance are looked into. Each factor, trader, and post master then sets about preparing and forwarding the business of his especial charge.

When the public business was over the governor sent for me, and I repaired to his room. He received me courteously, according to his custom. After some conversation, he adverted to the subject of my remaining in the country, and continuing my former pursuits. "If you remain in the service," said he, "you shall have entire management of the company's affairs in the Snake country guaranteed to you for a certain number of years, with a liberal salary." I tendered my thanks for his handsome offer, but declined accepting it, urging as a reason that I had already twice tried the fur trade, and had twice been disappointed in my expectations; and therefore, if experience was worth anything, I ought not any longer to reject its warnings; but above all, I urged as my strongest motive for leaving the service, the necessity of retiring to a place where I could have the means of giving my children a Christian education, the best portion I could leave them.

After a short pause the Governor observed, "Well, al-

though you are determined on leaving the service, I am still disposed to be your friend; what can I do for you ?" I answered, "Your excellency has always been a friend to me, and if you are still disposed to add another favor to those I have already recived, grant me a spot of land on Red River that I can call my own, and I shall be very thankful." "Your request shall be granted," said he, "and the company, in consideration of your exertions and success in the Snake country, are disposed to add something to it." On this occasion I had every reason to be satisfied. He sent for the chief accountant, and ordered him to draw up a deed for a hundred acres of land, free of all expense, which he handed to me, and we parted.

NOTE—This grant included from the Red River bank for two miles on the prairie bounded on the south side by William Avenue, and on the north side by Logan Avenue, in the City of Winnipeg.

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TRANSACTION No. 64 FEBRUARY 9th, 1904

The Historical and Scientific Society of Manitoba

# TREASURES OF OUR LIBRARY

BY

GEORGE BRYCE, LL.D.

A Life Member of the Society

Smithsonian Institution
JUL 18 19
National Museum.

WINNIPEG:
MANITOBA FREE PRESS COMPANY
1904

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# Treasures of Our Library

At the public annual meeting (Feb. 9th, 1904) of the Historical Society of Manitoba the following interesting paper was presented by Rev. Dr. Bryce, a life member and one of the first officers of the Society, on the " Book Treasures of the Historical Society Library."

During this month of February occurs the semi-jubilee of the Historical and Scientific Society of Manitoba. The first meeting for the organization of the Society was held in the Court House, Winnipeg, on the 23rd of January, 1879. On the 22nd of February following that date the constitution was adopted and the first board of officers and managers was elected. We are impressed by the fact, as we read the names of that board, that the grim reaper has been very busy during the twenty-five years that have passed.

The following made up the first Board of Officers :

President—Hon. Chief Justice Wood.
First Vice-President—James Cowan, M.D.
Second Vice-President—Alex. McArthur, Esq.
Corresponding Secretary—Rev. Prof. Bryce.
Recording Secretary—Mr. Alex. Begg.
Treasurer—Mr. S. R. Parsons.

Executive Council—Rev. Canon Grisdale, Donald Codd, Esq., Mr. A. H. Whitcher, Mr. James H. Rowan, Mr. E. W. Jarvis, John F. Bain, Esq., Mr. James Stewart, Hon. John Norquay, Hon. Joseph Royal.

Of these fifteen, nine, so far as known to the writer, have passed away. The survivors are Bishop Grisdale, Judge Bain, A. H. Whitcher (Ottawa), S. B. Parsons (Toronto), and the writer.

The Society commenced its work vigorously, and immediately obtained suitable rooms in the Radiger block, near the present site of the Confederation Life building, 467 Main St. During the first year the Society secured a grant of $200 from the Legislature, which sum, with a small increase, it has received yearly ever since. With a similar amount received from fees, the Society at once entered upon the work of founding a library. The history of this library is the subject now before us.

The writer well remembers the purchase of the first bookcase. It was to be something better than ordinary. Made of unstained oak, it was to be increased section by section as new cases were needed. It still serves the purpose of its origination in the Society's library, but it is alone in its grandeur, all of its succeeding adjuncts being made of humble pine.

THE FIDLER LIBRARY.

The first contribution to the Historical Society library was 350 volumes from the Hudson's Bay Company. A part of this was books from the Fidler library, which has its own history. Peter Fidler was a noted surveyor and fur trade officer, going back to 1791, twenty years before Lord Selkirk's time. Dying in 1822 he left 500 books of his library for a library nucleus on Red River. The books were taken to Fort Garry and a number of them, marked with the characteristic autograph of the quaint old trader, are in our possession. Of this gift a still larger number belonged to the "Military library." These speak of the presence in Fort Garry in 1846-8 of H. M. 6th Regiment of Foot, under the command of Col. Crofton, who

acted as Governor. Their library, left in Fort Garry, was well selected, as the books in our hands show. A few books of this first instalment belonged to the Red River library formed several years afterwards. This library was divided into two parts; the one being kept in the neighborhood of St. John's was chiefly absorbed by the first provincial library in 1870, but it was unfortunately burnt Dec. 3, 1873, along with the Parliament Building, which stood near the site of the Bank of Hamilton, Main Street. The other half of the library remained near Lower Fort Garry, and of this a few books were secured and are in our possession. Two record books of the Red River library came into the hands of the Society a year ago, and are in the archives.

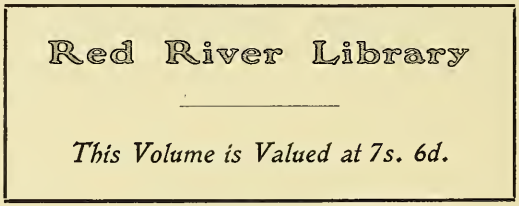
### THE PROVENCHER ADDITION.

To the Society's library, public libraries of Canada and the United States, and the various governments, on application being made to them, immediately began to pour in books, reports and documents. Besides this, the policy of the Society was always to have a little money ahead. In this way valuable collections of books were secured at a low cost. The first important addition of this kind was a well-selected collection of early Canadian books, the property of Mr. J. A. N. Provencher, a man of considerable literary ability, who was the first Dominion Indian Agent in Winnipeg. Wishing to realize on his books Mr. Provencher made a most favorable offer to the Society, which was accepted. This list of rare books is too long to be given. A beautiful six-volume edition of Pere Charlevoix' Travels was included; also twelve huge quarto volumes of the Documentary History of New York—a most valuable set; likewise a battered but interesting copy of Alexander Mackenzie's (1801) voyages. In the library beside this volume, though obtained later, stands a three volume edition of a translation of Mackenzie's work, printed (1802) in French in Paris. This is of great value. It was published for Na-

poleon, who actually projected a rear attack on Canada and Rupert's Land by way of Behring's Straits and the Mackenzie River. This set is a rare memorial.

### THE SMITHSONIAN INSTITUTION.

Everything which the young Society undertook seemed to prosper. One of the oldest friends of Rupert's Land was the great Smithsonian Institution at Washington. Hon. Donald




RED RIVER LIBRARY LABEL.

Gunn, a pioneer living near Lower Fort Garry, had made meteorological observations, and collections in natural history for the Smithsonian. Hudson's Bay Company officers had secured bird's eggs, skins of mammals and many other objects for the Washington Institution. Now came the opportunity for reciprocity. The Smithsonian at once responded and has never lost its interest in the Historical Society. Nearly all of its magnificent volumes of Ethnology, Archaeology, and Linguistics have been showered upon the Society. In the cramped and insufficient quarters in the City Hall they stand to-day, numbering no less than five hundred quarto volumes, an immense storehouse of most interesting information.

### THE U. S. BOOKS.

Another good friend of the Historical Society was the late Consul Taylor. His portrait is in the corridor of the City Hall. He was everybody's friend; but to none had he a warmer feel-

ing than to the Historical Society. As Consul he was successful in having us placed on the list of favored recipients of the works issued by the United States' government. It used to be said that what the European nations spent on military equipment the United States spends on its publishing bureau. A vast collection of useful material has thus been gathered in these twenty-five years, now in excellent condition, though largely hidden away for lack of space, in Geology, Agriculture, Census, Education, Commerce, Statistics, Army Engineering, etc. No one knows the treasures of this department, numbering no less than sixteen hundred volumes and an infinite number of valuable pamphlets and brochures issued by the government. Within the last few weeks a purchase has been made of eight large volumes of "Messages and Papers of the Presidents, from George Washington down to President Garfield." The later issues will be added as printed. This set belongs to the Public Library side.

### GREAT HITS.

During these twenty-five years the Society, with watchful eye, has secured great bargains. Judge Archer Martin, of Victoria, B.C., had expensive tastes in book buying. He collected a very complete set of "Selkirk Papers," *i.e.,* books, etc., relating to Lord Selkirk's early settlement of the colony of Red River. Mr. Martin was an enthusiast on this subject. On leaving Winnipeg Mr. Martin, being a warm friend of the Society, surrendered to it his valuable collection for a very moderate sum.

By careful scrutiny of the hundreds of catalogues received from dealers in Americana and Canadiana in London, Bristol, Edinburgh, Paris, Berlin, New York, San Francisco, Cincinnati and elsewhere, useful selections have continually been made of books within the scope of the Society's work. A magnificent set of six volumes, large quarto averaging 600 pages a volume, of Schoolcraft's archives of Aboriginal knowledge

was thus obtained. Its author was long Indian Agent at Sault Ste. Marie, and his ponderous tomes gave Longfellow the Algonquin legends which appear in Hiawatha.

Another collection, a perfect library in itself, is the work of H. H. Bancroft, a relative of the historian. This set is large quarto, sheep bound, forty-one volumes averaging 800 pages a volume, of information as to Canada and Western America, relating to native races of the West Coast, Central America, Mexico, New Mexico, Texas and Arizona, Alaska, Missouri, California, Northwest Coast (Canada), Nevada, Utah, Oregon and British Columbia. This amazing collection of upwards of 31,000 large pages was secured at a reasonable cost. The most notable "find" in the library is a bound set of "Punch," from the beginning (1841) complete up to a recent date, valued at $250, which was secured for one-fifth of that sum. In this way the limited sums at the command of the Society have been used to great advantage.

## GENEROUS PEOPLE.

It was a daring enterprise of the Society in the second year of its history (1881) to undertake to raise money for opening a public library for the benefit of the citizens. We find that $2,000 was in that year obtained by subscription from citizens and that the City Council gave $500 to the Society for this public benefit. No less than 2,500 volumes were taken out by readers in the first year. This was the beginning of the City Public library.

At this time was begun also another important branch of the work of the Society. The aim was made to publish every year four or five papers of value, and to make these representative of the work done. Up to date these publications, called transactions, have reached the number of sixty-three. Every year these transactions are sent to all the newspapers published west of Lake Superior, and these journals respond by sending

their papers regularly to the reading room of the Society. The sixty-five transactions represent a great deal of valuable research and have placed in permanent form stores of information which would have otherwise been lost to the country. On the other hand several tons of newspapers are stored away in the attic rooms of the City Hall. In St. Paul the Historical Society, which has rooms in the Capitol, binds up all the papers of the State of Minnesota. The time may come when our Society will do this. The Society was gratified at receiving last year from the proprietors of the Free Press a complete set of twenty-two years' well bound volumes of that paper, valued at $200. This will be a complete and indispensable aid for the future historian of the City of Winnipeg.

## CANADIANA.

One of the most interesting departments in which the Society has aimed at completeness is in books published in Canada or bearing on Canada. The library committee has a standing authority to purchase any book of value published in Canada. Sets ranging from Rattray's Scot in Canada to the Canadian Cyclopædia, books of travel in large numbers, and Royal Society transactions are here; so, too, the travels of Alex. Ross, Harman, Keating, Ross Cox, Franchere and the early explorers; and the splendid editions of Lewis and Clark (4 volumes), Zebulon M. Pike (3 volumes), Forty Years a Fur Trader on the Upper Missouri. These, all edited by the late Capt. Coues, make up a series of profound interest relating to the border life of Canada. Four hundred volumes of Canadian life, travel, history and adventure, it is safe to say, are on the shelves of the library.

## ARCTIC LITERATURE.

Britain has ever been the promoter of Arctic exploration and the Northwest Passage. An enormous literature has grown

up in connection with Arctic discovery, and this the Society has aimed at obtaining. Hall and Kane, Ross and Franklin, Petitot and Young, Simpson and Kennedy, and many others. speak of the frozen north, and tell of British energy and endurance. Works on the Hudson's Bay Company, with its wonderful history, are here in large numbers. Warburton and Tyrrell, from the barren regions of the north country, tell their tale, and Ballantyne and Phillips-Wolley are here in their sketches, while a considerable Alaska literature is made accessible.

### BOUND PAMPHLETS AND MAPS.

Canadian, and especially Western Canadian, pamphlets accumulate in great numbers in a library. Trivial and unimportant as many of them may seem, they form the very basis of true history, for they are not consciously historical. A year or two ago the Society spent a considerable amount of money in binding up pamphlets, and these now constitute two long shelf-rows of fat volumes. Valuable maps and manuscripts are hidden away in the Society's archives, that but need to have good quarters to be of great service to those searching for early information.

### GREAT SETS.

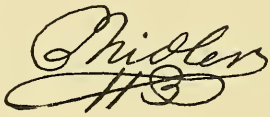
In seeking to keep in touch with all literature bearing specially on Canadian life, the Society has taken in many series that publish a volume or two a year, but extend over five or ten years. Among these was the valuable reprint of twelve volumes (in 9) of Hakluyt's Voyages to America, a rare work, of which the original is valued at £80. Old Hakluyt was of Queen Elizabeth's time, and was Prebendary of Westminster. For our purpose the reprint is as valuable as the original. The Society is a subscriber to Murray's great dictionary, which publishes a volume every two years. Four volumes have now reached to the letter K. It is promised that of new quotations and extracts there will be one million

in the complete set. The reprint of the Gentleman's Magazine, with its treasures of archaeology, folk-lore, early customs, and quaint knowledge, came for years with unwearied regularity, till it reached twenty-five volumes of 350 pages each. The Society began to think that, like Tennyson's brook, it would "go on forever." It is now completed. The all-embracing Dictionary of National Biography is here, with its sixty-three volumes of upwards of 350 pages in each. There is a pathetic interest gathering around it, in the editor, Leslie Stephens, editing the volumes up to XXI; then in his having Sidney Lee as helper in XXII to XXVI; and on his withdrawal in Sidney Lee finishing volumes XXVII to LXIII. The whole is a stupendous work. The Society is a subscriber to the very select Prince Society of Boston, and has been permitted to obtain a number of its rare and valuable productions. Morang's de luxe edition of Parkman is here with its seventeen volumes, and here the two volumes are found to have been received of the great "Makers of Canada" series of twenty-four voulmes by the same publisher. The library of thirty volumes of the World's Best Literature is available to readers, and with it four beautiful portfolies of illustrations of art and writing as seen in the British museum. Vieing in extent with the Dictionary of National Biography is the now complete reprint of the "Jesuit Relations." The Provencher library brought to the Society the original three volumes of the "Relations," published in Quebec, but it was reserved for Mr. R. G. Thwaits, of the Wisconsin Historical Society, to bring out (1896-1900) the sixty-nine volumes of the "Jesuit Relations." It is a work of great historic value.

## SCIENCE.

Not less important for scientific purposes is the collection of the material for scientific research found in the Society's library. In addition to the Smithsonian Institution and United States works, the complete sets of the Royal Society of Canada's works and those of the British Association are in the

possession of the Society. The whole series of publications of the Geological Survey of Canada are here, even the uncommon 1853 report. The valuable eight-volume set of New York geology, on which the Canadian geological nomenclature is largely based, and the geological reports of Ohio and other states are readily accessible. Bailey's Cyclopædia (4 volumes) of Horticulture, and thirteen volumes of Ontario's Agriculture represent recent scientific work, while a number of volumes of philosophical transactions (1732-44), marked with the famous name of Peter Fidler, give us a taste of science a century and three-quarters ago.



THE PROSPECT FOR REFERENCE.

At present the library is available for reference, under the arrangement with the City, to the whole body of citizens. It is consulted for many things. The totally insufficient accommodation has resulted from the constant encroachment of the city offices. There is no possibility in its present quarters of the library being fully utilized.

It is hoped that the new Carnegie library will give relief and afford room and scope. It is also to be hoped that the City will arrange with the Historical Society for taking over this valuable library. Rare books of reference are scarce even now in London and Paris, and have trebled in value in the last fifteen years. To begin anew to collect the treasures now in possession would be a tedious and expensive task. The accumulations of the twenty-five years are as follows :

| | |
|---|---|
| Historical Society | 6,000 volumes |
| Sets of Exchanges | 2,000 volumes |
| City library—bound books | 7,000 volumes |
| Pamphlets, magazines, etc. | 4,000 volumes |
| Total | 19,000 volumes |

This will be a basis by no means insignificant with which to begin the Carnegie library.

TRANSACTION No. 65 FEBRUARY 9th, 1904

THE HISTORICAL AND SCIENTIFIC SOCIETY OF MANITOBA

# RARE BIRD RECORDS OF MANITOBA

BY

GEORGE E. ATKINSON,

A Member of the Society

Smithsonian Institution,
JUL 18 1904
National Museum.

WINNIPEG:
MANITOBA FREE PRESS COMPANY
1904

# Rare Bird Records of Manitoba

The following paper on rare Manitoba birds was read to the Historical and Scientific society of Manitoba on Feb. 9 by George E. Atkinson, naturalist, a member of the society:

In presenting to the scientific world any series of new or unusual records we must always base our claims for their rarity within the district in question upon the previously published records of that district, and for that reason the proof which I have to produce, viz.: That the published records of Manitoba birds to date have not included these species herein claimed as new to the Manitoba lists nor referred to the other color phazes described as usual within the district, is possibly the strongest which could be produced no matter what subsequent critics may say: In speaking of unusual records I have included new records, or these made for the first time within the district, last records or the last record of disappearing species. Records of increase, or those records of certain species which have found conditions favorable and adapted themselves to and increased in numbers within the district, and a few unusual color phazes, giving a few examples of the eccentric changes of plumage found among some birds as a result of certain causes. The material has been somewhat systematically arranged and the species under description are dealt with entirely from the scientific point of view. The species referred to have all come under my own personal notice in the course of my business in Manitoba since Jan. 1897, a period of about seven years, and I have not made any attempt to use the records of others which I have not had personal experience with and all records herein made can at any time be authenticated in the majority of cases with the individual speciment.

Various reasons may be given for the occurrence of these birds among us. Some species becoming crowded within certain districts are constantly extending their ranges, and with conditions favorable, will add themselves to our regular list. Others, however, having reached us as a result of having for some reason or other wandered for a very long distance out of their course during migration may be safely classed as accidentals and there is little probability of their ever becoming other than this. And all these species have been referred to under their proper heads as to cause of their appearance in the province. One thing I think that when a species accidentally arrives among us from any cause, and begins to breed, they may thereafter be included upon the list of our regular species, but where an individual reaches us without a mate there is little possibility of that species being more than an accidental. Of species breeding north and wintering south of us with more or less erratic migrating habits we can never be sure when nor in what numbers they may reach us in their travels and one may wait a life time without a sight of them.

### STERCORARIUS LONGICAUDUS.

**Long-Tailed Jaeger.**

In October of 1902, Mr. Moore, of this city, a well-known bird lover, was called by a local taxidermist to identify a strange bird. The species proved too much for him and he applied to me for the information. His description was not the most definite and I asked him to get the bird, which he did, and I at once recognized it as an immature Longtailed Jaeger, wing measurement 12½ inches, tail 8¾ inches. I also secured the information that it had been collected by one Capt. Fellows, an English gentleman, while shooting at Clandeboye marsh on Oct. 8. A few weeks subsequent to this a note in the Free Press announced the capture of a

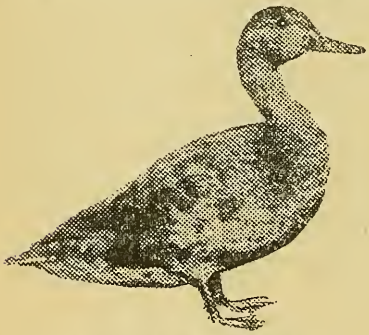
second specimen in the Northwest Territories. As this species is a bird of powerful and long-sustained flight, breeds in the Artics and winters in the Gulf of Mexico, it is easily understood how these two birds might have wandered overland with migrating gulls though authorities unite in stating that they seldom travel overland, usually following the seacoasts.

I know of nothing of striking interest in the Jaeger save that they are an overbearing group of the gull family and wherever found try to act the boss of the gull colony.

## ANAS OBSCURA.

### Black Duck.

"During the first few years of my residence in Manitoba I was given to understand by sportsmen and others familiar with the birds that the black mallard as they are called it was not found in Manitoba at all. I failed to note its presence anywhere I was collecting. Winnipeg taxidermists stated that the bird was extremely rare in the west, and my first authentic record is that made by Mr. F. G. Simpson of this city, who collected a fine



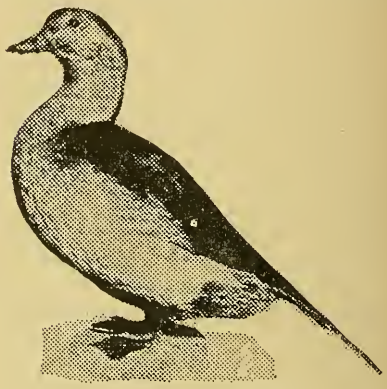
Anas Obscura, Black Duck.

male bird at Clandeboye marsh, south of Lake Manitoba on Oct. 28, 1900. The bird when brought to me had been very poorly preserved, and being left in this condition for nearly two years it was impossible to make anything but a record of it. Early in September, 1902, a female bird was received from Delta, where it was collected by W. Burr on Sept. 4. In Oct. of the same year John Atkinson, of St. Mark's, collected two specimens, one of which, a very fine male bird, was received by myself. While a flock of five birds were seen on the same marsh by several parties that fall. In September, 1903, I received another specimen from Mr. Burr, of Delta, and heard of several other records that fall and from it conclude that the black duck has now gained a footing in the Manitoba marshes, and finding conditions favorable will increase and become one of our most abundant and not the least acceptable game birds in the future.

## CLANGULA HYEMALIS.

### Coween, Long Tailed Duck.

On Oct. 19, 1899, the only specimen of this species I have heard recorded for Manitoba was collected at Whitehead lake, southern Manitoba, by

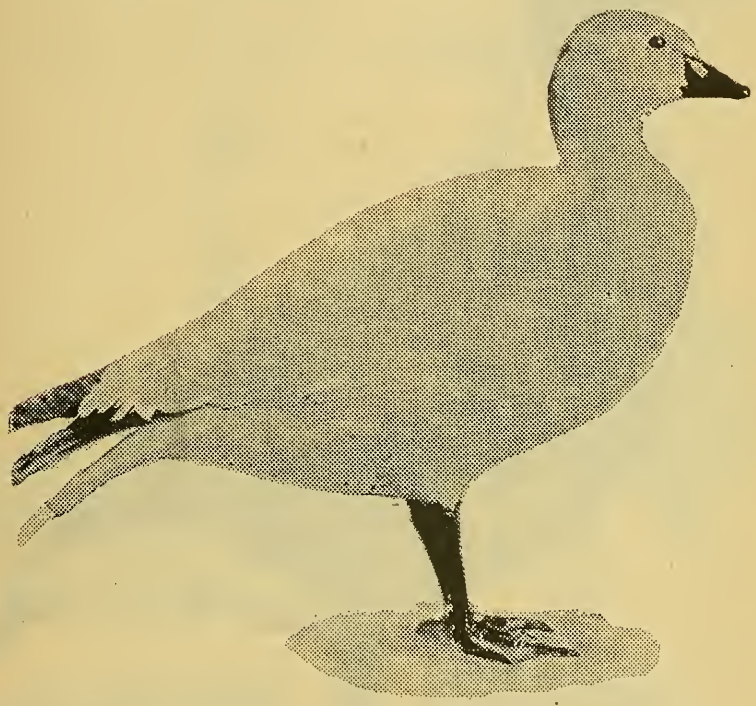


Coween.

Mr. H. W. O. Boger, of Brandon. The bird was sent me for identification and preservation, and proved to be a young male with a very poorly developed plumage and a single long tail feather. It was travelling with a flock of lesser scaup ducks when noted as a stranger and taken in for keeps. This species is a very common saltwater bird, moving south in the early winter and remaining in immense numbers in the open water of the great lakes all winter. They feed upon small fish, mollusks and crustaceons. They are expert divers and frequently descend considerable distances below the surface to secure food. The flesh is coarse, black and fishy, and is therefore seldom accepted as an edible species. The chief line of migration is the sea-coast, while the principal overland route is directly from James bay to the Great lakes where they winter and remain until late in April. How this specimen had managed to wander so far out of the course is difficult to say, except that he left his own species long before they had

thought of migrating, and took up the company of the bluebills on their southern journey. The coween will never be a numerous form in Manitoba because of the long overland journey to our Manitoba lakes, and they are so late in migrating that all local water is frozen over before they could reach us. The mature bird is a beautifully marked species, but beyond this there would be little gain at his addition to our regular bird list.

skinned and eat it, saving the skin to mount. Before he did this, however, the mice discovered it and destroyed half of the head and neck. An examination of the bird after he had mounted it, discovered to me a Ross's goose, and I remounted it and managed to patch it up so as to make one side presentable enough to photograph. I endeavored to secure the specimen but the inflated mercenary ideas of the owner placed it beyond



Ross's Snow Goose.

CHEN ROSSII.

**Ross's Snow Goose.**

On Sept. 20, 1902, a young lad, F. Marwood, who was working for me, secured a rare specimen under peculiar conditions. He had been paddling on the Red river with a companion above the city, and saw a small white goose sitting on the bank. Having only a small rifle with him he failed to secure it after a few shots and the bird flew off. On their return toward the city they again discovered the bird on the bank, when one of them alighted and secured it. Thinking it but a common snow goose he took it home,

my reach and careless preserving in the first place, and subsequent careless handling almost destroyed the bird and I believe it fell into the hands of a local taxidermist, who is impressed rather with its commercial than its scientific value, and may therefore be practically considered a lost record save for these notes. I subsequently heard that in 1901 two other specimens had been received at the old Grieve establishment, but had been spoiled before being preserved and no data could be secured. During the fall of 1902, Mr. John Atkinson, of St. Marks, informed me that he had on two other occasions seen a flock

of five of these small white geese hanging about the Clandeboye marsh, but he had thought them young wavies, and had not bothered them, so that we have hopes of yet securing a good specimen of Ross's goose, which will remain a permanent record of the spieces for the province. They are a bird which ranges in the western Territories, but is nowhere very common, and the presence of the bird in question at that time is unexplainable, as the other geese had not begun to move southward at all. It was in a good healthy condition, but had previously been shot at, and had a leg broken, which accounted for its disinclination to fly when disturbed on the river bank. In size the body of the bird is about that of a large mallard.

Anser Albifrons Gambelii, White Fronted Goose (Mistakenly Called the Brant.)

## BRANTA BERNICLA.

### Brant.

I have been pointedly contradicted by those local authorities of indifferent calibre when I stated that the Brant goose was not found with any regularity in Manitoba, but notwithstanding statements to the con-

trary I repeat that, as specimens are not forthcoming to prove records, this bird is of very rare occurrence in the province. In explanation I may state, however, that I find many sportsmen, who should know better, regularly call the white-fronted goose the Brant, and this accounts for their claims that the Brant is numerous in some localities. The only record I am able to authentically locate is the specimen in my collection, which was taken by an Indian at Oak Lake in the spring of 1889, and being recognized as a rarity, was mounted by himself and subsequently secured by the late Geo. Grieve from whom I secured it in April, 1901. Because of similarity in size it might in the distance be confused with Hutchin's goose, but as the Brant is chiefly a bird of the sea coast it is unlikely that it will ever become more than an accidental visitor to us.

Grus Canadensis
Little Brown Crane.

Grus Mexicana
Sand Hill Crane.

## GRUS CANADENSIS.

### Little Brown Crane.

"On May 6, 1898, a man came into my store at Portage la Prairie and asked me if I wished to purchase a wild turkey. I was for a time puzzled to know whether he desired to sell a turkey vulture or a crane, as both these birds are frequently called wild turkeys in this country. I instructed him to bring the bird in until I could examine it, and I was much interested to find he had brought a little brown crane. He informed me that he had secured it on the preceding day a few miles northwest of town out of a flock of five of the same sized birds. The bird proved, on examination, to be a mature male brown crane and so far as I was able to learn was the first and only specimen reported for Manitoba and I did not hear of any further records until about the beginning of October, 1903, when a gentleman brought in what proved to be a second specimen. This bird was alive and had been caught by a single toe in a trap on his farm near Morris, Man., directly south of Winnipeg. He stated that there was a large flock of them, but could not say whether or not they were all the same size. As the immature of this species and of G. Mexicana, the sandhill crane, are

very much alike I did not decide as to its identity until after trying for two weeks to tame and feed it. It obstinately refused all attempts to tame it, and all food, however or whenever offered and finally died in its wildness, and I subsequently dis-

Archibutes Ferrugineus, Ferrugineus—Rough-Legged Hawk.

covered it to be a mature brown crane. The chief points of difference between these species is the much smaller size and the entirely feathered head of Canadensis, the head of Mexicana being unfeathered, of a reddish brown color, and covered with a growth of short, black hair.

The range of the brown crane is more western, but as it breeds from the Mackenzie river region to Texas it is possible that it is of more frequent occurrence in Manitoba than has been generally supposed. In fact Prof. Macoun, of the geological survey, Ottawa, says he is of opinion that the species has been overlooked in previously published lists and that many of the cranes described under G. Mexicana are really G. Canadensis. The difference is so great as to be conspicuous and unlikely to be overlooked, if species were known in life.

Comparative bill and tarsus measurements show much difference. In G. Mexicana they are: Bill, 5 to 5 1-2 inches, according to age: tarsus, 8 1-2 to 10 inches. G. Canadensis Bill, 3 inches. Tarsus 6 1-2 to 7 1-2 inches, according to age.

## ARCHIBUTEO FERRUGINEUS.

### Ferruginous Rough-Legged Hawk

As this species which is commonly known as the squirrel hawk ranges west and south of the province; it is not surprising that it might occasionally wander over the border line, but the specimen exhibited, a female bird is the first I find recorded within our lines and it was collected some nine miles due north of Portage la Prairie, or nearly the centre of Manitoba, on May 6, 1898. While at first sight they would appear to be a very powerful and dangerous hawk, investigation discovers in the weak claws and gensistent in their persecution of the eral slender build, a friend rather than an enemy, as the food of such species consists in the main of gophers, mice and other agricultural vermin. Within their own range they are most per-

Burrowing Owl.

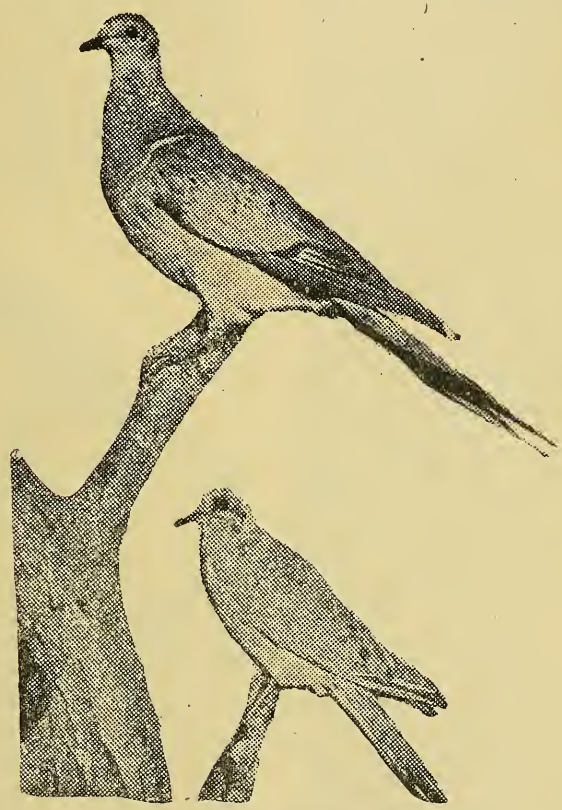
sistent in their persecution of the prairie dogs and spermophiles which work such havoc with growing grains and shrubbery. For this reason the ferruginous rough-legged hawk would be a welcome addition to our local list of birds of prey.

## SPEOTYTO CUNICULARIA HYPOGOEA.

### Burrowing Owl.

"On June 2, 1897 I received a pair of burrowing owls which were collected about five miles north of Portage la Prairie. I was unable to locate the species on any previous list of provincial birds, and wrote to the Washington agricultural bureau and

the Smithsonian institution, about them and received replies that no record had been received of the burrowing owl in Manitoba. In the spring of 1900 another specimen was secured near the same point and each season an individual specimen has been collected and others observed in the same vicinity. On May 9, 1902 a specimen was collected near Grant's lake, north of Rosser, and last spring, May, 1903, another specimen from near the same locality, and one from Portage la Prairie were received. So that we may conclude that the species has become permanent and will, with protection and favorable conditions increase. In the west this is a very abundant species of which tradition speaks as living a life of harmony with rattle snakes and prairie dogs, but tradition's harmony is not as sublime or idealistic as many suppose since the most supreme harmony prevails after dogs, snakes and owls are inside. That is the dogs in the snakes, the snakes in the owls and the owls comfortably at home in the burrow of the squirrel, because as elsewhere stated, the rattle snake preys upon the dogs old and young, and the owl in turn kills and eats both dog and snake and occupies the burrow as a nesting site. The numbers of the species in Manitoba will be somewhat restricted for a time because of the fact that very few of the burrows of our large grey spermophyle are large enough for a burrow for the owl and he has to hunt about until larger and more commodious quarters are available. But as I have stated in a previous pamphlet, he would be a welcome addition to our list of birds of prey because of his expert knowledge of gopher and spemophyle capture and his huge capacity for this class of food.



Passenger Pigeon and Morning Dove.

## ECTOPISTES MIGRATORIUS.

### Passenger Pigeon.

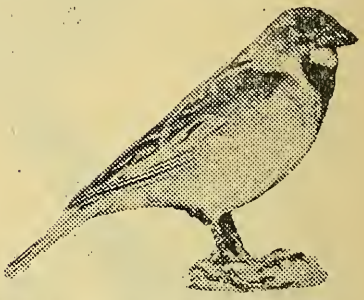
Reverting here from first and increasing records it will be quite in order to deal with disappearing species among rare bird notes. In the seventies and eighties when the effect of increasing settlement and clearance of feeding and breeding resorts of the wild pigeon first begun to make itself felt upon the species, the pioneers and press of the west noted an increased movement of the birds westward. This movement, however, only lasted a few years and gradually the species, unable to find suitable environment, decreased in numbers until it first became uncommon, then rare and seems now to have dissappeared from among us altogether. When I first began scientific work in Portage la Prairie in 1897, I was promised dozens of pigeons, but every inducement offered failed to produce anything but mourning doves, and the only specimen I received or have heard of being taken in Manitoba since that time is one which was collected at Winnipegosis, Man., on April 10, 1898, and sent to me to be mounted. It was a magnificent male bird in the pink of condition every way. No other specimen was noticed with it and no authentic records have been made since then, while Winnipeg taxidermists informed me that they had not received one for about five years previously. Many aspirants to the honor of recording a pigeon have arisen, but investigation has fallen, even some of the old school who knew the birds so well in their youth and have in their eagerness mistaken mourning doves for pigeons. I have gone on many a tour to locate a pigeon seen by an old timer and have in my own inability delegated an assistant, but we have invariably returned with Zenaidura Macroura, and the pigeon was not. The beautiful and well-preserved specimen which I have been able to secure for illustration herewith is loaned me by Mr. Dan Smith of this city, who shot it in St. Boniface, south-east of the cathedral in the fall of 1893, and, so far as I can discover, is the last authentic record in the vicinity of Winnipeg. Contrary to the opinions of many this bird has not been the victim of the gun but rather of changing conditions to which it was unable to adapt itself. Its kindred species, which it has been so often confused with, on the contrary being adapted to civilization and settlement is everywhere increasing with us.

## ACANTHUS LINARIA ROSTRATA.

### Greater Redpoll.

There is little doubt in my mind but what within our provincial boundaries we would with systematic research be able to collect not only the greater redpoll but also Holboebls, Mealy and Greenland, but as these birds constitute with their intermediates and the two recorded species the common and hoary redpolls an intricate problem which very extensive collection and research alone will solve satisfactorily.

I am forced, however, to state that two specimens in my collection are undoubtedly of the large varieties rostrata and hornemanii. The specimen which I conclude is rostrata, or greater redpoll, is one which was collected in the winter of 1899-1900 at



Spiza Americana Dickeissel—Black-Throated Bunting.

Portage la Prairie, among a very large flock of redpolls which were captured alive and kept in my aviary and while thus kept showed conclusively by its every action that it was a decided species. The specimen measures, length, 5 3-4; wing, 3 1-4; height, 2 1-4. This specimen died June 20, 1900, in aviary. The other which I believe to be hornemanii or the Greenland redpoll was picked up dead by myself near my aviary in the early spring of 1900, April 3. It is a female, length 6 1-4; wing, 3 1-4; tail, 2 1-2. This is as far as I will venture on redpolls until my collection is examined at Washington and reported on.

## SPIZA AMERICANA-DICKCISSEL.

### Black Throated Bunting.

Probably one of the most unusual ornithological records for Manitoba is the dickcissel. On June 14, 1897, while doing some miscellaneous collecting near the big slough at Portage la Prairie, a strange bird flushed out of the grass and alighted on a fencepost. I immediately secured it and was very

surprised to discover that I had collected a fine male black-throated bunting. Needless to state I took considerable pains to preserve the specimen, and it is yet in my collection. I examined the locality very carefully but failed to find trace of any other specimens and concluded that this individual had very heedlessly wandered in company with kindred migrating species far beyond his own northern range, which is quoted as being occasionally as far north as southern Minnesota. I have watched carefully and constantly and made general enquiries but have been unable to record another specimen since that date. Their range extends over the width of the Mississippi valley line of migration as far south as Texas and should future conditions prove favorable we would welcome him as one of our regular summer residents.

## CHELIDON ERYGTHROGASTER.

### Barn Swallow.

When I first began to study Manitoba bird-life I noted the absence of the well known barn swallow of the east from among the immense numbers of swallows found in the country, and for some years I did not see or hear a specimen, nor did I learn of any collections elsewhere in Manitoba. My first collection was made on the Portage slough on Aug. 8, 1901, of a fine male bird from a large flock of swallows careering about the slough, and I was much struck with the strangeness of the sight of a solitary barn swallow among so many of his related species. A few days subsequently I collected a second bird which was in very poor condition and noted one or two others during the migration. In the spring of 1902 a pair of birds reached Portage and took up their quarters under a small bridge over a slough some nine miles north of town and reared their brood, and last season (1903), I noted quite a large flock of the birds evidently several pairs breeding about the same locality under the bridge and inside one of the neighboring barns in the customary locality against a rafter. I was much pleased to note this wonderful increase in their numbers and have every hopes that with conditions favorable in the increasing settlement and building the birds will continue to increase and within a few seasons add one more species to the list of common birds in Manitoba. The long forked tail is always an identifying character while to learn the note once is to remember it forever, as distinct from every other swallow. A sharp metallic k-ching, k-ching.

## SIALIA ARCTICA.

### Mountain Bluebird.

On October 10, 1898, I received a fine male Mountain Bluebird from Mr. E. H. Patterson, of Brandon, Man., to be mounted. Knowing the species to be new to the Manitoba list I at once wrote Mr. Patterson asking particulars of its capture and was subsequently informed that it had been collected about two miles west of that city on Oct. 8, and was in company with another specimen of the same species. Whether this pair had been breeding in the vicinity or not I could not discover, but it is possible that instead of taking their courses south along the Rocky mountain migration route they had followed the Canadian transcontinental route to the eastward and this specimen at all events like the wise emigrant to Manitoba decided that attractions were sufficiently strong to induce it to remain. The range of this species is the mountainous region of the western States and Canada but as this and its kindred species our bluebird evince like several other species of birds a liking for a line of telegraph posts in travelling, it is quite possible that this pair have begun their winter migration along the line of Canadian Pacific railway telegraph posts and continued eastward until the cold weather overtook them, and the cold lead collected this specimen in Manitoba. I have heard of no further records of the species within our boundaries. This species differs from our common bluebird in having the entire plumage a rich blue, while the common form has the reddish brown breast.

## SOME ALBINISTIC PLUMAGES.

Among rare records of a district there can fairly be included records of albinistic or partial albinistic plumages, i.e., those plumages which are the result of the absence of the color pigment in the epidermis or outer skin producing a creamy white or piebald plumage. These plumages are not always permanent, but are liable to revert to the normal color after the first moult or change of hair The color phase is regular throughout the entire sphere of natural life. It must not be understood that albanictic plumages include such as the weasel or ptarmigan or rabbit in winter color, as these are normal color changes for protection. The principal record I have of pure albinos is a specimen of the rusty granckle taken at Dauphin on Sept. 20, 1898. A creamy plumage of a duck which I take to be the ruddy duck, which

was taken at Arden, Man., on Sept. 8, 1900; this bird was alone on a pond and was shot for a gull. On June 14, 1897, I received a piebald or partially albino kingbird which had the white feathering scattered over the entire plumage, and the normally white flanks streaked with grayish. This specimen is now in the collection, of Mr. J. H. Ames, of Toronto. On Oct. 6, 1903, I received a robin in

Piebald Robin.

a similar plumage, taken at Yorkton, Assa. It has a plentiful sprinkling of the white feathers over the entire plumage, and presents much of a harlequin appearance. These partial albino phases I fancy would revert to the normal plumage at the first moult.

## SOME MELANISTIC PLUMAGES.

Converse to albinistic color phases we find melanistic phases among some forms due to a melanic or black deposit in the outer layers of the skin producing a black plumage or fur. Like albinism it may not be permanent, and specimen, may after first moult or change of hair revert to the nomal color. This color phase is among birds most regularly noticed among the hawks. I have in several instances examined melanistic plumages of Swainson's hawk (Buteo Swainsonii) and the rough-legged hawk (Archibuteo laqopus sanctijohannis), with the latter species it is quite a common color phase. With Swainson's hawk the darkest specimen I have handled in Manitoba was collected at Portage la Prairie, on Sept. 29, 1898, and was a young male bird.

Swainson's Hawk.
Buteo Swainsonii—Melanistic Plumage.

On April 13, of 1899, another black specimen was brought in from the same locality, but closer examination showed it to be a female (Buto borealis) red tailed hawk, and much larger than Swainson's. While on May 30, of the same year, one of the boys of the town secured and brought me a very fine black male broad-winged

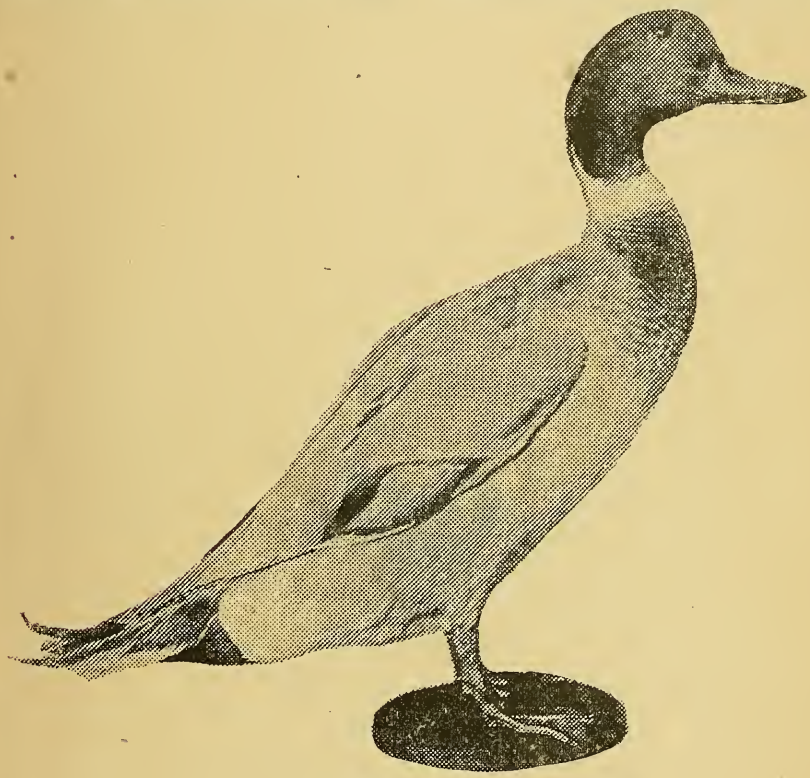
hawk (Buteo latussimus). These two latter specimens were the first and only ones I ever saw of these species in melanistic plumage, and the broad-winged hawk has been declared by many authorities to be a most remarkably rare plumage of that species.

It must be understood that melanistic coloration does not include the regular normal plumages of such birds as the blackbirds, crows, etc., but is simply an off color among some species with neither permanency or regularity.

HYBRIDS.

I have also among the unusual records to note two hybrid records. On April 16 '97, I secured a beautiful specimen of the Flicker at Portage la Prairie, which proved to be a well-marked hybrid of the locally common yellow shafted and the red shafted Flicker of the south and west. This is not a new record, as C-auratus and C-Chafer have interbred wherever their ranges overlapped, but it is a well marked representative of both types, and strange to state that it and another specimen taken near the same locality the same year are the only instances of this hybrid being taken in Manitoba for some years. The government museum at Ottawa contains a well-arranged series of this hybrid, with types ranging over the entire continent.

The specimen in my collection is in male plumage and has the cheek patches and wing and tail shafts bright red and a very small red patch on back of head. While Hybrid Flickers have been recorded previously, I have but one record from any quarter besides the one before us of a hybrid Mallard-Pintail. In the early part of October, 1902, a young man secured this specimen, which is as typical of both species as could possibly be, at the Clandeboye marsh, and brought it to a local taxidermist to be preserved. I subsequently heard of the bird and sent the own-



Hybrid Mallard-Pintail.

er for it, managing finally to redeem it from the hands of the mechanical bird-stuffer in time to preserve some semblance of its originality. It combines remarkably well the characteristic shape and markings of each species, having the head and bill of the pintail somewhat larger, with a mixture of the mallard green and pintail bronze, the chocolate breast of the mallard, pintail back and wing coverts; mallard wing markings, pintail tail, with the long feather partly curled, the mallard tail coverts upper and lower and the red feet of the mallard. The mallard ring on the neck runs into the white stripes of the back of the pintail neck and does not completely encircle it. The only other record I have ever heard of this hybrid was made in 1889, when Mr. Cross, of Toronto, received a specimen shot at Scugog Lake, Ont., and which was mounted, exhibited and described at a meeting of the biological section of the Canadian institute.

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THE HISTORICAL AND SCIENTIFIC SOCIETY OF MANITOBA

# AMONG THE MOUND BUILDERS' REMAINS

Cup found in Mound at Rainy River, Aug. 22nd, 1884.

Smithsonian Institution, JUL 18 1904 National Museum.

BY

GEORGE BRYCE, LL.D.

A Life Member of the Society

# PREFACE

The Historical and Scientific Society of Manitoba published several papers by the Author in description of visits among the remains of the Mound Builders of the Canadian West. The demand for these pamphlets has been such that they are now out of print. With the authority of the Society these, with another related paper of the Author, are now reprinted. No doubt, having been written at intervals of several years, they may repeat a number of statements, but the Society desires them to appear again as they were first printed. They embrace:—

I. Opening of a Mound at St. Andrew's, Red River, (Oct. 1879).

(Printed in the Author's "Manitoba," London, 1879).

II. Excavation of Great Mound, Rainy River, (Aug. 22, 1884).

(Printed as "The Mound Builders." Transaction No. 18, Winnipeg, 1885).

III. The Souris Country: Its Monuments, Mounds, Forts and Rivers." Visited Sept. 7th, 1886, and a mound opened.

(Printed as Translation 24, Winnipeg, 1887).

Winnipeg, Feb. 9th, 1904.

# Among the Mound Builders' Remains

## I. Opening of a Mound at St. Andrew's Red River

(October, 1879.)

In the City of Winnipeg, near Fort Garry, there was formerly to be seen a circular mound. Another exists on the second river-terrace, on the banks of Red River, some twelve miles to the north of the foregoing. About two miles above the town of Selkirk, on the east bank of the river, a third mound has been observed, while two miles from Winnipeg, on the banks of the Assiniboine, another could at one time be seen. The mound which we shall describe is situated on the west bank of the Red River, about seventeen miles north of Winnipeg.

Most of these mentionel have the following features:—

1. On a prominent point along the river system of the country.

2. Circular.

3. Range from 50 to 150 feet in diameter.

4. Generally some six to ten feet in depth at the deepest part.

Much speculation is naturally rife as to the origin, date of construction, and object of these mounds. The mounds found in America farther south, such as those on the Ohio river, and built in the form of a serpent, a bird or a fox, and hundreds of yards in length, have plainly been for defence in time of war. The general current of opinion in regard to the circular mound is, that sepulture was its purpose. The hope of finding something as to the social condition, habits and life of the aborigines of the country, draws many of an inquiring disposition to take an interest in searching these mounds. The archæologist, too, finds a subject of study in the mound, inasmuch as it speaks to him of a race having the building faculty—a faculty which seems to be seldom found among the Indians of the continent in the present day. The *tumulus*

may thus speak of a race now extinct; if this be so, perhaps of a people unconnected with the present Indian population of the continent; perhaps of a people of greater civilization than the present race, who had found their way from that seed-bed of the nations of Europe—its north-west coast.

In October, 1879, the officers and members of the Historical Society of Manitoba entered upon the work of examining the mound, to which reference has been made. It is worthy of note that a certain amount of superstition fills the minds of the Indians and half-bloods in the neighborhood of these mounds, as to any disturbance of them, a proof that they regard them as burial-mounds. In the case of one of the mounds mentioned, a native intending to erect a small farm-building upon it, having excavated a cellar, came upon human bones in doing so, when he religiously re-interred them, and erected his building elsewhere. Before opening the present mound, the native owners of the property were consulted, and consented somewhat unwillingly, one in giving his consent saying he did not think it right to open it all.

Members of the Society gathered from some of the old native women living in the vicinity

THE LEGEND OF THE MOUND.

"Many years ago," said one of the old women born about the beginning of the century, "her people told her their tribe was living at Netley Creek (a creek running into Lake Winnipeg), and the mound was inhabited by people calling themselves 'Mandrills.' They were cave-dwellers, and belonged to a race then very few in number. They had been visited by one of her tribe, and were found to be dying with small-pox; the Indian was alarmed, dreading the scourge of the red man, and avoiding the place went over to the east side of the river, on his hunt for several days, and skirted along the small streams running into Red River from the east. On his return he passed the mound dwelling, when he found that it had fallen in and there was no trace of a Mandrill left. The Indians had never known any of this race in the country since."

This is plainly an unsophisticated story, and as we shall see afterwards is a strange misinterpretation of a few simple facts. The Society having procured the assistance of a strong force of excavators, went carefully to work to make a thorough examination. The mound, at one time a short distance from the bank of the river, has now, by the falling in of the soft alluvial soil of which the bank is composed, only about half the super-

ficial extent it once had. The part now left is nearly semi-circular, and its radius about forty feet. During the present generation, it is stated that bones have been seen projecting from its river-ward face, and have been found in the debris at the bottom of the bank. The earth of which the mound is composed is that of the black surface mould found surrounding it. The situation of the mound is where a low, flattish ridge runs into the river from the plain, and from the gently rising crest of this ridge, the earth for the mound was probably taken. The mound is plainly of artificial origin, though no trace of excavation is to be seen.

Another fact is worthy of notice, viz., that several excavations had been already made in the mound, some of these by observers for the Smithsonian Institution, some from mere curiosity, and one by two young medical students, seeking bones for the purposes of study. The workmen, under the direction of officers of the Society, began at the brink and dug away the earth as deep as the original soil, throwing what they removed down the bank. They thus cleared all before them, and the earth was carefully observed as it was removed.

Before proceeding very far it was plain that unless care were taken to see the part of the mound from which the remains came there might be such a confusion as would render all results valueless. Indeed, not only does the observer need a good eye, but a reasoning faculty as well to bring up the various disturbing elements that may enter in. For instance, the possibility arose that supposing the mound to have been one of early sepulture, later interments might have taken place in it. When the body of a sailor is found thrown up on the sea shore after a storm, the coastmen will bury it beside a stone or near a spot marked by some striking object; so the Indian finding a burial-mound of earlier times, may be disposed to bury his dead upon it. With this thought in the mind of the writer, a close watch was kept to distinguish the original from later and superficial interments.

As expected, a large number of bones was found near the surface of the mound, about a foot beneath it. It may be well to describe these first. The remains did not consist of skeletons in regular order, but seemingly of skulls laid around in a circular form; of a dozen or two of thigh bones placed together, then of other bones of the same part, a new lot of skulls, and so on. From actual count there were enough of skulls to represent upwards of thirty distinct skeletons. The bones seemed to be those of warriors; for in the case of one skull lying face downward, drawn out with care by the writer,

there was in the cast of the face, which remained distinctly marked in the soil, the deep red color evidently retained from the red ochre which had been used to daub the face of the brave going on the war-path. Another skull had on the back of it a deep dinge, with the bone cracked and driven inward, such as would have resulted from a heavy blow from the weighty stone hammer-like weapon, which, swung by the

H—POTTERY CUP NOW IN POSSESSION OF HISTORICAL SOCIETY.
(Not complete.)

thick leathern handle, is known to have been used in Indian warfare. Further, this did not seem the original place of burial of the bones, for not only were they arranged, as we have said, in series of the same kind of bones from different individuals, but in one or two instances the eye-sockets in the skulls were filled with a whitish clay entirely different from the soil of the mound. The presumption would seem to be that the remains were those of braves, for they seemed to be of full-grown persons, brought from a distance, perhaps gath-

ered from a battlefield, and the dismembered bones interred in groups. The "femur" bones were in some cases curved, indicating that the Indians thus buried when alive had been plain Indians, and accustomed to ride on horses.

With these bones were buried certain articles showing the state of advancement of the Indians. There were lumps of red ochre, plainly for purposes of painting; there were likewise bits of charcoal mingled with the bones, but no trace of burning was observable on the bones examined. Pieces of broken pottery were also found with the usual markings. These seem to have belonged to pots or vessels used in cookery. The stage of art was rude; the soft clay had evidently been marked with little skill or care, and the work done by hand. Probably, the most interesting objects found among these bones were two tubes, the one about six inches long, the other two, and of about half an inch in diameter. These tapered slightly, and are made of a soft, dark grey, or blackish stone. Their object is not very evident. At one end of each there are raised rings, and on one, between the rings, the tube is evidently much worn by teeth, the tooth-marks being quite perceptible. They could not have been used as smoking pipes, being straight. Schoolcraft, an authority on Indian customs, asserts instruments of this kind to have been used by the Sagamores for looking at the stars, but the presence of tooth-marks renders it unlikely that these were used for that purpose. Other Indian authorities state that tubes of various kinds were used by the "medicine-men" in removing disease. The conjurer placed the tube on the diseased member, and seizing the end of the tube adapted for the mouth in his teeth, proceeded to suck away the disease. The size and appearance of these tubes would agree very well with such a use.

Leaving this part of the mound with its superficial interments, some of the workmen had, a few feet further to the north, struck upon a number of flat stones, lying in an imbricated manner in three layers, the uppermost being a foot or more below the surface of the mound. These heavy stones were each two feet square and four or five inches in depth. They were of the Silurian limestone found at the foot of the river bank, where, since, quarries have been opened. The workmen were directed to clear off the earth, and leave the stones undisturbed. This done, a surface some thirty square feet in extent was exposed. Some of the observers, with the legend in mind, suggested that the stones were very much in the position they would have been had the stone chimney of a dwelling been toppled over and covered in the falling ruins of a cave. This, however, was, on closer observation,

seen to be pure nonsense, as so many of the guesses are of hasty disciples of science.

The stones were next removed, and under the centre of them, two feet below them, and some four feet and a half from the surface of the mound an excavator struck directly on the top of a skull. The earth was carefully removed from about it and this proved to be a skeleton in an erect sitting posture, the arm-bones on each side of the skull, and the bones of the legs drawn up, and the knees nearly on a level with the face. The skeleton had plainly never been disturbed, a matter secured by the thirty flat stones lying like a solid cover above the tomb. No traces of swathing around were found, the bones being imbedded in the soil of the mound. The erect, well-postured skeleton, so carefully protected by the flat stone covering, dispelled any suggestion of the skeleton having been entombed by accident. The skull was taken out with great care, but was in a very different state of preservation from those found in the upper interments. It was of a brownish colour, loose in texture, breaking at the touch, and was long and narrow in shape. The skeleton was perfect so far as the larger bones are concerned. The only relics or objects of interest were found on the right side of the skeleton, and on the floor of the burying-place. These consisted of a simple ornament of shell, apparently that of a common unio, somewhat squared and pierced by two circular holes placed symmetrically; and some fifteen small round shells three-quarters of an inch in diameter, seemingly of a species of natica. The ornament was plainly a necklace. The bones seemed to be those of a female, and the presence of the ornament with the absence of all weapons confirmed this view.

There had sat in loneliness, for how many centuries who can say, and of what race or nation who can tell, the tenant of the mound, undisturbed by the ravenous beast unable to penetrate the stony covering, untouched by the ruthless hands of the mere curiosity-hunter, till the votaries of science, with reverent spirit and seeking for knowledge, had come to discover the secrets of the tomb.

Nearer to the brink than the skeleton just described so securely protected by the layers of stone, another skeleton had been found on the low level of the base of the mound. It was lying near the line of excavation made by those persons referred to who, from mere curiosity, had cut into the mound. Stones of the same kind as those covering the upright skeleton were found with this. The remains were seemingly in a

sitting posture, but a portion of one leg was wanting, and this near the excavation mentioned. The skull had been twisted out of its original position by the weight of stone lying against it. A second small skeleton, apparently that of a child, was found close beside this, but the confusion produced either by previous diggers or by the pressure of the stones made it impossible to come to any reliable conclusion, except that the flat stones were chiefly above and around the skeletons. These seemed of similar age to the erect skeleton.

No implements, pottery, paint, nor charcoal were found accompanying these remains. The only thing found was what had possibly been a shell for ornament similar to that described, but it was much broken. It will be remembered that half the mound was gone, so that there may have been other, what we may call, base interments in the lost parts of the mound.

Having given a description of the objects found, it now remains to give a theory which may satisfactorily include the facts. In doing so, whatever is said is in a spirit of hesitation. The whole subject of the mound builders is involved in mystery, though a good deal of attention has been paid to it by a number of observers in the United States.

First, then, who were the people who made the earlier interments represented by the two full-grown skeletons and that of the child? The erect skeleton was buried facing the east. This has been taken by archaeologists, in discussing Scandinavian and Celtic remains, to indicate a difference between Christian and pagan times. As, however, the eastern view was that towards the river, it would not be wise to make much of this. The other skeletons were in so confused a state that nothing could be inferred from their posture. The absence of all utensils of cookery or means of livelihood, such as are found in the graves of pagan Indians even to the present day, would indicate to some a higher faith than that of the savage who thinks he is but transferred to another hunting-ground when death overtakes him.

The presence of the heavy shells of natica in the necklace would point out travellers from the sea. The construction of the mound is very similar to that of those found in the north of Europe, and the fewness of the bodies buried would seem to indicate either a people in course of transit, or a people dying out, if it be not granted that distinguished individuals were thus buried. In any case, a vast amount of labour must have been spent in these early times even in

throwing up one mound. Would it be too much to hazard the suggestion that the remains may have been those of wandering bands of sea-faring adventurers, of whom we are beginning to learn more, as having some six or eight centuries ago visited the shores, and even penetrated the interior of the North American continent? Perhaps the route of Lord Selkirk's colonists by Hudson's Bay had been centuries before opened up by the sea-king voyageurs.

Leaving in the meantime this question, it may be well to look at that of the later remains found in the superficial interments. It would naturally be in connection with these that the legend given would be told. What are the main points of the story? That the Mandrills live in the mound as a cave dwelling. Now the cave-dwellers of the Missouri met by Catlin were called the Mandans. They are a tribe now nearly extinct. The Red River country was visited by Missouri Indians, and the Missouri country by Northern Indians, by means of the prairie trail, still known as the Missouri trail. Carver, in speaking of Fort La Reine, on the Assiniboine, says, "To this place the Mahahs, who inhabit a country 250 miles south-west, come also to trade with them; and bring great quantities of Indian corn to exchange for knives, tomahawks, and other articles." We have seen that the early explorers reached the same Missouri country by ascending a branch of the Assiniboine.

The name Mandrill, as also Mahah, is plaintly a corruption of the word Mandan. Strange to say, the bulk of the Mandans, who were a dwindling, peaceful race, unable to cope with the wild Sioux, but by far the most advanced of the North American Indians in the arts of building and agriculture, actually perished on the Missouri, within the last half-century, by the smallpox. What more probable than that some outlying colony of Mandans, bringing their customs from the Missouri, had made earth-houses for themselves in the Red River country, and had used the mound as a place of burial? As to the part of the legend referring to the small-pox, it would be most natural to have it attached by association of ideas to the mound, although the deaths by this pestilence may have occurred long after the use of the mound as a burial-place by the Mandans.

As to the mound being inhabited by cave-dwellers, the facts brought out by the excavation entirely disprove such a hypothesis. Sepulture was plainly its purpose. That the connecting of small-pox with the mound is a recent notion, is shown by the presence in the surface of the mound of painted

faces, broken skulls, indicating a violent death and not one by the pestilence, while the well-known fear of the Indians for this terrible disease forbids the thought of their laying the bones in the systematic order in which they were found. Another question arising is, why may not these superficial interments be those of Sioux, Ojibewavs, or Crees, buried in the mound?? The answer is, that these nations have their own distinctive modes of burial, all differing from that of the mound. They either bury their dead by exposing them on raised platforms, or on the branches of trees, or in the case of the Ojibeways, by burial in separate graves dug in the earth, and covered over with sticks some two feet in length, placed together in the form of a roof.

The Mandans would seem to have regarded these mounds as the tombs of their ancestors. Nothing could be more fitting than that their heroes slain in battle should receive an honourable burial in these "sacred spots" of their race. If the Mandans be taken as having a peculiar connexion with these mounds, it may be well to notice some interesting facts regarding them mentioned by Catlin and others. The Mandans were not only far advanced as to living in fixed abodes, in having fortified villages, in cultivating the soil, in the manufacture of pottery—an art said by Catlin to have been confined to them among the North American Indians during this century—and in the practice of religious rites of a more elaborate kind than the other Indian tribes, but many of the tribe had light whitish hair and blue and grey eyes. A few Mandans are still said to survive on the upper Missouri, and they bear the name "White Beards." To one acquainted with the Indian nations, it is well-known that a full-blooded Indian, unless a monster, can have only black hair and a dark eye.

The Mandans have been traced, by their mounds for fortification, for burial, for sacrifice, and for observation, along the Ohio, and far up the Missouri.The point at which the nation dwelt on the Missouri, in 1838, when they were so almost completely destroyed by small-pox, was reached by the Missouri trail from the Red River country. Their possession of arts mentioned, and more especially the recurrence among them of numerous cases of light complexion, would seem to indicate the mixture of an element of Caucasian ancestry in the tribe. Up to this century they were unknown to the present white population of the continent. A considerable number of writers have, in consequence, considered them the descendants of early European adventurers, absorbed in an Indian alliance.

It is remarkable that many writers on the early history of the American continent have referred to the early expedition of Prince Madoc, of North Wales, with ten ships to the new world, in the twelfth century. Powell, a writer, dating back to 1620, gives an account of this. Hakluyt and others have continued the story, although Woodward, in his "History of Wales," regards it as purely mythical. Whoever may be right, it is well to know what has been said. The Magdawys, or followers of Madoc, have been identified as to name with the Madans; the canoes peculiar to the Mandans among the Indian nations, which were made of the skins of buffaloes stretched over frames of willows and round in shape like a tub, are said to be exactly the Welsh coracle. Many Mandan words are given resembling the Welsh, among the most remarkable being that for the Deity, in Mandan, *Maho peneta;* in Welsh, *Mawr penaethir.*

We are sceptical as to this Welsh-Mandan alliance. We see, then, that a theory, somewhat as follows, meets fairly well the facts of the case. That the original mound builders were the people of another continent, carrying with them the custom of mound building, perhaps from some northern European country: that they extended along the Red River valley and that of the Missouri, as well as up the Ohio: that they used their mounds for burial after the manner of the European nations: that the superficial burials in the mounds are those of a race extending to our own time, who may be descendants of the earlier mound-building race absorbed by an Indian nation, but retaining mental and physical traces of a foreign ancestry: that this race is the tribe of Mandans, who have become almost extinct during the present century from small-pox.

This theory, it will be observed, gives a fair explanation of the oft-repeated claim of a considerable European emigration to America centuries before Columbus; it accounts for the possession of higher features of civilization by savage nations in the very interior of America; it agrees with the various facts revealed by the opened burial-mound, and explains the main points of the legend given by the Saulteaux half-breeds of the Red river. We leave it with out readers. We do not pin our faith to it. To any one who questions it, it is fair to say, advance a theory better explaining the facts, and we shall gladly withdraw the one offered.

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NOTE.—In the second paper, written two years later, and after investigation of several other mounds, the writer, it will be seen, inclines to the invasion of the Toltecs from the south as supplying the race of Mound Builders, i. e., the Asiatic rather than the European origin.

## II. EXCAVATION OF GREAT MOUND, RAINY RIVER, AUGUST 22, 1884

Ours are the only mounds making up a distinct mound-region on Canadian soil. This comes to us as a part of the large inheritance which we who has migrated to Manitoba receive. No longer cribbed, cabined, and confined, we have in this our " Greater Canada " a far wider range of study than in the fringe along the Canadian lakes. Think of a thousand miles of prairie! The enthusiastic Scotsman was wont to despise our level Ontario, because it had no Grampians, but the mountains of Scotland all piled together would reach but to the foot hills of our Rockies. The Ontario geologist can only study the rocks in garden plots, while the Nor'wester revels in the age of reptiles in his hundreds of miles of Cretaceous rocks, with the largest coal and iron area on the continent. As with our topography so with history. The career of the Hudson's Bay Company, which is in fact the history of Rupert's Land, began 120 years before the history of Ontario, and there were forts of the two rival Fur Companies on the Saskatchewan and throughout the country, before the first U. E. Loyalist felled a forest tree in Upper Canada. We are especially fortunate in being the possessors also of a field for archæological study in the portion of the area occupied by the mound builders—the lost race, whose fate has a strange fascination for all who enquire into the condition of Ancient America.

The Indian guide points out these mounds to the student of history with a feeling of awe; he says he knows nothing of them; his fathers have told him that the builders of the mounds were of a different race from them—that the mounds are memorials of a vanished people—the " Ke-te-anish-i-na-be," or " very ancient men." The oldest Hudson's Bay officer, and the most intelligent of the native people born in the country, can only give some vague story of their connection with a race who perished with small-pox, but who, or whence, or of what degree of civilization they were, no clue is left.

It must be said moreover that a perusal of the works written about the mounds, especially of the very large contributions to the subject found in the Smithsonian Institution publications, leaves the mind of the reader in a state of thorough confusion and uncertainty. Indeed, the facts relating to the Mound Builders are as perplexing a problem as the purpose of the Pyramids, or the story of King Arthur.

Is it any wonder that we hover about the dark mystery, and find in our researches room for absorbing study, even though we cannot reach absolute certainty? Could you have seen the excitement which prevailed among the half-dozen settlers, I had employed in digging the mound on Rainy River, in August last, when the perfect pottery cup figured below was found, and the wild enthusiasm with which they prosecuted their further work, you would have said it requires no previous training, but simply a successful discovery or two to make any one a zealous mound explorer.

### A MOUND DESCRIBED.

A mound of the kind found in our region is a very much flattened cone, or round-topped hillock of earth. It is built usually, if not invariably where the soil is soft and easily dug, and it is generally possible to trace in its neighborhood the depression whence the mound material has been taken. The mounds are as a rule found in the midst of a fertile section of country, and it is pretty certain from this that the Mound Builders were agriculturists, and chose their dwelling places with their occupation in view, where the mounds are found. The mounds are found accordingly on the banks of the Rainy River and Red River, and their affluents in the Northwest, in other words upon our best land stretches, but not so far as observed around the Lake of the Woods, or in barren regions. Nearing fishing grounds they greatly abound. What seem to have been strategic points upon the river were selected for their sites. The promontory giving a view and so commanding a considerable stretch of river, the point at the junction of two rivers, or the debouchure of a river into a lake or *vice versa* is a favorite spot. At the Long Sault on Rainy River there are three or four mounds grouped together along a ridge. Here some persons of strong imagination profess to see remains of an ancient fortification, but to my mind this is mere fancy. Mounds in our region vary from 6 to 50 feet in height, and from 60 to 130 feet in diameter. Some are circular at the base, others are elliptical.

## MOUND REGIONS.

The mounds have long been known as occurring in Central America, in Mexico, and along the whole extent of the Mississippi valley from the Gulf of Mexico to the great lakes. Our Northwest has, however, been neglected in the accounts of the mound-bearing region. Along our Red River I can count some six or eight mounds that have been noted in late years, and from the banks having been peopled and cultivated I have little doubt that others have been obliterated. One formerly stood on the site of the imposing Fort Garry Court in this city. The larger number of those known are in the neighborhood of the rapids, 16 or 18 miles below Winnipeg, where the fishing is good. In 1879 the Historical Society opened one of these, and obtained a considerable quantity of remains. It is reported that there are mounds also on Nettley Creek, a tributary of the lower Red River, also on Lake Manitoba and some of its affluents. During the past summer it was my good fortune to visit the Rainy River, which lies some half way of the distance from Winnipeg to Lake Superior. In that delightful stretch of country, extending for 90 miles along the river there are no less than 21 mounds. These I identify with the mounds of Red River. The communication between Red and Rainy Rivers is effected by ascending the Red Lake River, and coming by portage to a river running from the south into Rainy River. Both Red and Rainy River easily connect with the head waters of the Mississippi. Our region then may be regarded as a self-contained district including the most northerly settlements of the strange race who built the mounds. I shall try to connect them with other branches of the same stock lying further to the east and south. For convenience I shall speak of the extinct people who inhabited our special region as the *Takawgamis,* or farthest north Mound Builders.

## MOUND VARIETIES.

The thirty or forty mounds discovered up to this time in this region of the Takawgamis have, so far as examined, a uniform structure. Where stone could be obtained there is found below the surface of the ground a triple layer of flat limestone blocks, placed in an imbricated manner over the remains interred. In one mound, at the point where the Rainy Lake enters the Rainy River, there is a mound situated at Coutche tcheng near Fort Frances, in which there was found on excavation, a structure of logs some 10 feet square, and

from six to eight feet high. In all the others yet opened the structure has been simply of earth of various kinds heaped together. It is possible that the mound containing the log erection may have been for sacrifice, for the logs are found to have been charred. One purpose of all the mounds of the Takawgamis was evidently sepulture; and in them all, charcoal lumps, calcined bones and other evidences of fire are found. It would seem from their position that all the mounds of this region were for the purpose of observation as well as sepulture. The two purposes in no way antagonize. For the better understanding of the whole I have selected the largest mound of the Takawgamis yet discovered, and will describe it more minutely.

### THE GRAND MOUND.

It is situated on the Rainy River, about 20 miles from the head of Rainy River. It stands on a point of land where the Missachappa or Big American and the Rainy River join. There is a dense forest covering the river bank where the mound is found. The owner of the land has made a small clearing, which now shows the mound to some extent to one standing on the deck of a steamer passing on the river. The distance back from the water's edge is about 50 yards. The mound strikes you with great surprise as your eye first catches it. Its crest is covered with lofty trees, which overtop the surrounding forest. These thriving trees, elm, soft maple, basswood and poplar, 60 or 70 feet high now thrust their root tendrils deep into the aforetime softened mound. A foot or more of a mass of decayed leaves and other vegetable matter encases the mound. The brushy surface of the mound has been cleared by the owner, and the thicket formerly upon it removed. The circumference of one fine poplar was found to be 4 feet 10 inches; of another tree, 5 feet 6 inches, but the largest had lately fallen. Around the stump the last measured 7 feet. The mound is elliptical at the base. The longest diameter, that is from east to west, the same direction as the course of the river, is 117 feet. The corresponding shorter diameter from north to south is 90 feet. The circumference of the mound is consequently 325 feet. The highest point of the mound is 45 feet above the surrounding level of the earth. As to height the mound does not compare unfavorably with the celebrated mound at Miamisburg, Ohio, known as one of the class of "observation mounds," which is 68 feet high and 852 feet around the base. In addition to its purpose of sepulture, everything goes to show that the "Grand Mound" of Rainy River was for observation as well.

## THE EXCAVATION.

Two former attempts had been made to open this mound. One of these had been made in the top, and the large skull before you was then obtained. A more extensive effort was that made in 1883, by Mr. E. McColl, Indian agent, Mr. Crowe, H. B. officer of Fort Frances, and a party of men. Their plan was to run a tunnel from north to south through the base of the mound. They had penetrated some ten or fifteen feet, found some articles of interest, and had then given up the undertaking. Having employed a number of men, settlers in the neighborhood, I determined to continue the tunnel for a certain distance through the mound, all the way if indications were favorable, and then to pierce the mound from the top. The men in two parties went industriously to work on the opposite sides, working toward each other, making a tunnel about eight feet in diameter. The earth though originally soft soil had become so hard that it was necessary to use a pick axe to loosen it for the spade. A number of skeletons were found on the south side, but all I should say within ten feet from the original surface of the mound. As we penetrated the interior fewer remains were continually found. The earth gave many indications of having been burnt. At one point the pick-axe sank ten inches into the hard wall. This was about fifteen feet from the outside. The excavator then dug out with his hand from a horizontal pocket in the earth eight or ten inches wide and eighteen or twenty inches deep, a quantity of soft brown dust, and a piece of bone some four inches long, a part of a human forearm bone. This pocket was plainly the original resting place of a skeleton, probably in a sitting posture. As deeper penetration was made brown earthy spots without a trace of bone remaining were come upon. The excavation on the south side was continued for thirty feet into the mound, but at this stage it was evident that bones, pottery, etc., had been so long interred that they were reduced to dust. No hope seemed to remain now of finding objects of interest in this direction, and so with about forty feet yet wanting to complete the tunnel, the search was transferred to the top of the mound.

## THE UPPER CUT.

Beginning on the crest of the mound, the trees were removed over a considerable space, and though some trouble was found from the presence of the roots of the growing trees, yet three or four feet from the surface human bones and skeletons

began to occur. In some cases a complete skeleton was found, in other cases what seemed to be a circle of skulls, buried alongside charred bones, fragments of pottery and other articles. Several different excavations were made on the mound surface, and it was found that every part from the base to the crest contained bones and skeletons, to the depth of from six to ten feet as already said; bones and articles of interest were found thus far; deeper than this, nothing. I shall now describe the articles found in this mound, and refer in some cases to what has been found in the other mounds of the Takawgamis.

NATURAL PRODUCTS.

1. *Bones.* Of the bones found, the skulls were the most interesting. In some cases it would seem as if they alone of the bones had been carried from a distance, perhaps from a distant part of the Mound Builders' territory, from a battle field or some other spot. In some cases this was proved, by the presence in the eye-sockets and cavities of clay of a different kind from that of the mound, showing a previous interment. The mound was plainly a sacred spot of the family or sept. Before you are pieces of charred bone. Of the bones unburnt some were of large size. There are before us two skulls, one from the grand mound, the other from the Red River mound opened by the Society in 1879. The following are the measurements of the two skulls which I have made carefully; and alongside the average measurements of the Brachycephalic type given by Dr. Daniel Wilson, as well as of the Dolichocephalic:

| | Average Dolichocephalic. | Rainy River Skull. | Red River Skull. | Average Brachycephalic. |
|---|---|---|---|---|
| Longitudinal diameter | 7.24 | 7.3 in. | 6.7 | 6.62 |
| Parietal diameter | 5.47 | 5.8 | 5.5 | 5.45 |
| Vertical " | 5.42 | 6.2 | 5.8 | 5.30 |
| Frontal " | 4.36 | 4.2 | 3.7 | 4.24 |
| Intermastoid Arch | 14.67 | 15.3 | 15.6 | 14.63 |
| Intermastoid line | 4.23 | 5.8 | 4.3 | 4.25 |
| Occipito-frontal Arch | 14.62 | 17.0 | 13.8 | 13.85 |
| Horizontal circumference | 20.29 | 22.3 | 19.6 | 19.44 |

From this it will be seen that the Red River mound skulls agree with the Toltecan Brachycephalic type; and the Rainy River skull while not so distinctly Brachycephalic yet is considerably above the average of the Dolichocephalic type.

2. *Wood.* As already stated it is only in some of the mounds that charred wood is found. This specimen is from the mound at Coutchetcheng, at the head of Rainy River. It

stands beside the Rapids. This mound has supplied many interesting remains. From this fact as well as from its situation, I would hazard the opinion that here, as at the great Rainy River Falls, three miles farther down, there were villages in the old mound building days. It is a fact worthy of notice that the site of the first French Fort on Rainy River, St. Pierre built by Verandrye in 1731, was a few hundred yards from this mound.

3. *Bark.* Specimens of birch bark were found near by the bones. It was no doubt originally used for swathing or wrapping the corpses buried. That a soft decayable substance such as bark, should have lasted while a number of bones had decayed may seem strange. No doubt this may be explained in the same way as the presence among the remains in Hochelaga, on the Island of Montreal, of preserved fragments of maize, viz.: by its having been scorched. The pieces of bark seem to have been hardened by scorching.

4. *Earth.* The main earth of the mound is plainly the same as that of the soil surrounding it. By what means the earth was piled up, is a question for speculation. It seems a matter of small moment. Possibly that the earth was carried in baskets, or vessels of considerable size, is sufficient to account for it. My theory is that the mound was not erected by a vast company of busy workers as were the pyramids, but that it was begun at first for purposes of observation, that as interments were from time to time made in it sufficient earth was carried up to effect the purpose, until in centuries the enormous aggregate of earth was formed. Among the earth of the mound are also found in spots, quantities of red and yellow ochre. The fact that the skulls and bones seem often to have a reddish tinge, goes to show that the ochre was used for the purpose of ornamentation. Sometimes a skull is drawn out of the firm cast made by it in the earth, and the cast is seen to be reddened by the ochre which was probably smeared over the face of the slain warrior. The ochre is entirely foreign to the earth of which the mound is made, but being earthy remains long after even pottery has gone to decay.

5. *Ore.* Lying near this skull as if they had been placed in the hands of the corpse were two pieces of metallic ore, one of which is before you. A fresh section of it shows it to be Arsenical Iron Pyrites, each piece weighing four or five ounces. No doubt the shining ore and its heavy weight attracted notice, although it is of no commercial value. The probabilities are that this ore was regarded as sacred, and possibly having been

considered valuable was placed beside the corpse as the ancient obolus was laid beside the departed Greek to pay his fare to crusty Charon.

FIGURE 1.

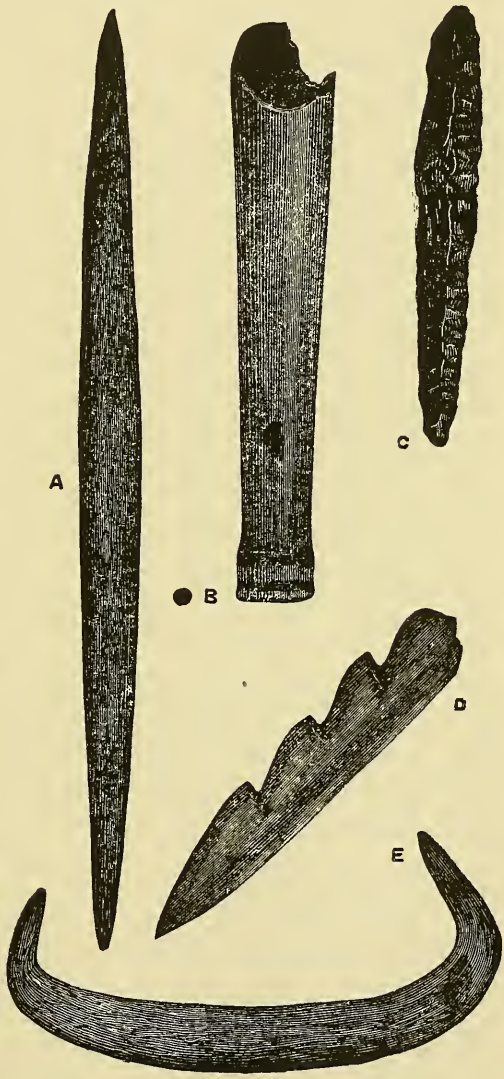
A. Native Copper Drill.

B. Soapstone Conjurer's tube.

C. Flint Skinning Implement.

D. Horn Fish Spear.

E. Native Copper Cutting Knife.




MOUND BUILDERS' IMPLEMENTS.

MANUFACTURED ARTICLES.

1. *Stone Implements.* The stone articles found, no doubt form a very small proportion of the implements used by the lost race. I am able to show you three classes of implements.

(a) *Scrapers.* (See Figure 1c.) These were made after the same manner and from the same material as the flint arrow heads, found so commonly all over this continent. They are usually of an oval or elongated diamond shape, of various thicknesses, but thin at the edges. Their purpose seems to have been to assist in skinning the game, the larger for larger game, the smaller for rabbits and the smaller fur bearing animals. Probably these implements were also used for scraping the hides or skins manufactured into useful articles.

(b) *Stone Axes and Malls.* In the mound on Red River was found the beautiful axe of crystalline limestone, which approaches marble. From the absence of stone so far as we know of this kind in this neighborhood, it is safe to conclude that it came from a distant locality. There are also gray stone celts and hammers used for crushing corn, for hammering wood and bark for the canoes, and other such like purposes, in time of peace; and serving as formidable weapons in time of war. In the mound on the Red River a skull was discovered having a deep depression in its broken wall, as if crushed in by one of these implements.

(c) *Stone Tubes.* (See B Fig. 1.) These are among the most difficult of all the Mound Builders' remains to give an opinion upon. They are chiefly made of a soft stone something like the pipestone used by the present Indians which approaches soapstone. The hollow tubes (see figure B.) vary from three to six inches in length, and are about one-half an inch in diameter. They seem to have been bored out by some sharp instrument. Schoolcraft, certainly a competent Indian authority, states that these tubes were employed for astronomical purposes, that is to look at the stars. This is unlikely; for though the race, with which I shall try to identify our Mound Builders are said, in regions further south, to have left remains showing astronomical knowledge, yet a more reasonable purpose is suggested for the tubes. From the teeth marks around the rim, the tubes were plainly used in the mouth, and it is becoming generally agreed that they were conjurer's cupping instruments for sucking out as the medicine men pretended to be able to do the disease from the body. The custom survives in some of the present Indian tribes. A lady friend of mine informs me that she has a bone whistle taken from a mound in the Red River district.

2. *Horn Implements.* (See D. Figure 1.) The only implement of this class that we have yet found is the fish spear head (Figure D). It was probably made from the antlers of a deer killed in the chase. Its barbed edge indicates that it was used for spearing fish. It is in a fair state of preservation.

3. *Copper.* No discovery of the mounds so fills the mind of the Archæologist with joy as that of copper implements. Copper mining has now by the discovery in the Lake Superior region, of mining shafts long deserted, in which copper was quarried by stone hammers on a large scale, been shown to have been pursued in very ancient times on this continent. It is of intense interest for us to know that not only are there mines found on the south side of Lake Superior, but also at Isle Royale, on the north side just at the opening of Thunder Bay, and immediately contiguous to the Grand Portage, where the canoe route to Rainy River, so late as the 19th century, started from Lake Superior. According to the American Geologists the traces for a mile are found of an old copper mine on this Island. One of the pits opened showed that the excavation had been made in the solid rock to the depth of nine feet, the walls being perfectly smooth. A vein of native copper eighteen inches thick was discovered at the bottom. Here is found also, unless I am much mistaken, the mining location whence the Takawgamis of Rainy River obtained their copper implements. Two copper implements are in our possession, one found by Mr. E. McColl in the Grand Mound, and the other by Mr. Alexander Baker in a small mound adjoining this.

(a) *Copper Needle or Drill.* (See A. Figure 1.) This was plainly used for some piercing or boring purpose. It is hard, yields with difficulty to the knife, and is considered by some to have been tempered. It may have been for drilling out soft stone implements, or was probably used for piercing as a needle soft fabrcs of bark and the like, which were being sewed together.

(b) *Copper Cutting Knife.* (See E. Figure 1.) This has evidently been fastened into a wooden handle. It may have been used for cutting leather, being in the shape of a saddler's knife, or was perhaps more suited for scraping the hides and skins of animals being prepared for use.

Some twenty miles above the mound on the Rainy River at Fort Frances a copper chisel buried in the earth was found by Mr. Pither, then H. B. Company agent, and was given by him to the late Governor McTavish. The chisel was ten inches long, was well tempered, and was a good cutting instrument.

Another copper implement is in the possession of our Society, which was found buried in the earth 100 miles west of Red River.

All these, I take it, were made from copper obtained from Isle Royale on Lake Superior.

4. *Shell Ornaments.* Traces are found in the mound, of the fact that the decorative taste, no doubt developed in all ages, and in all climes, was possessed by the Takawgamis.

((a) *Sea Shells.* Important as pointing to the home and trading centres of the Mound Builders is the presence among the debris of the mound, of sea shells. We have three specimens found in the Grand Mound. Two of them seem to belong to the genus Natica, the other to Marginella. They have all been cut or ground down on the side of the opening of the shell, so that two holes permit the passage of a string, by which the beads thus made are strung together. The fact that the genera to which the shells belong are found in the sea, as well as their highly polished surface, show these to be marine; and not only so but from the tropical seas, either we suppose from the Gulf of Mexico or from the Californian coast.

(b) *Fresh Water Shells.* In all the mounds yet opened, examples of the Unio, or River Mussel, commonly known as the clam, have been found. They are usually polished, cut into symmetrical shapes, and have holes bored in them. We have one which was no doubt used as a breast ornament, and was hung by a string around the neck. In the bottom of a nearly complete pottery cup, found in the Grand Mound, which went to pieces as we took it out, there was lying a polished clam shell. The clam still abounds on Rainy River. Six miles above the mound, we saw gathered together by an industrious housewife hundreds of the same species of clam, whose shells she was in the habit of pulverizing for the benefit of her poultry.

5. *Pottery.* (a) Broken. It seems to be a feature of every mound that has been opened that fragments of pottery have been unearthed. The Society has in its possession remains of twenty or thirty pottery vessels. They are shown to be portions of different pots, by their variety of marking. The pottery is of a coarse sort, seemingly made by hand and not upon a wheel, and then baked. The markings were made upon the soft clay, evidently with a sharp instrument, or sometimes with the finger nail. Some pieces are found hard and well preserved; others are rapidly disintegrating. As stated already, in the Grand Mound a vessel some five inches in diameter was dug up by one of the workers, filled with earth, which though

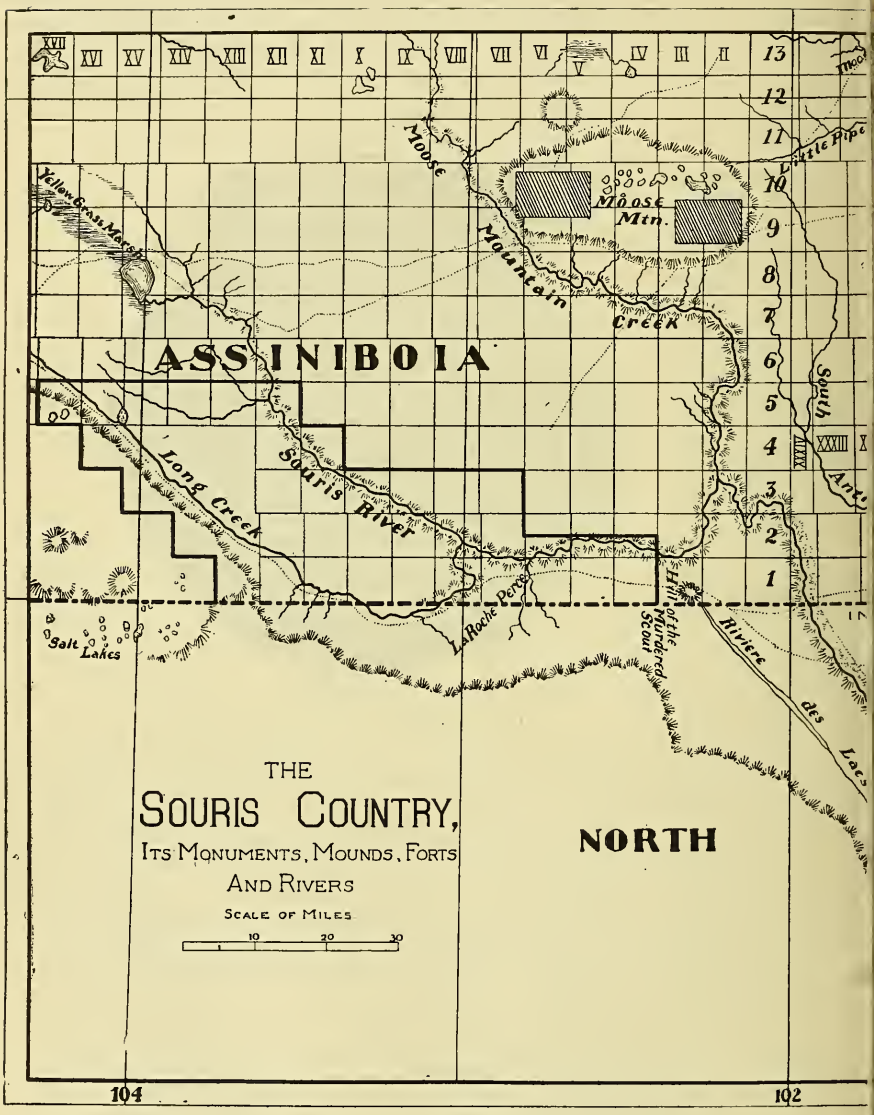
we tried earnestly to save it, yet went to pieces in our hands. The frequency with which fragments of pottery are found in the mounds has given rise to the theory that being used at the time of the funeral rites the vessel was dashed to pieces as was done by some ancient nations in the burial of the dead. This theory is made very doubtful indeed by the discovery of the

FIGURE 2.

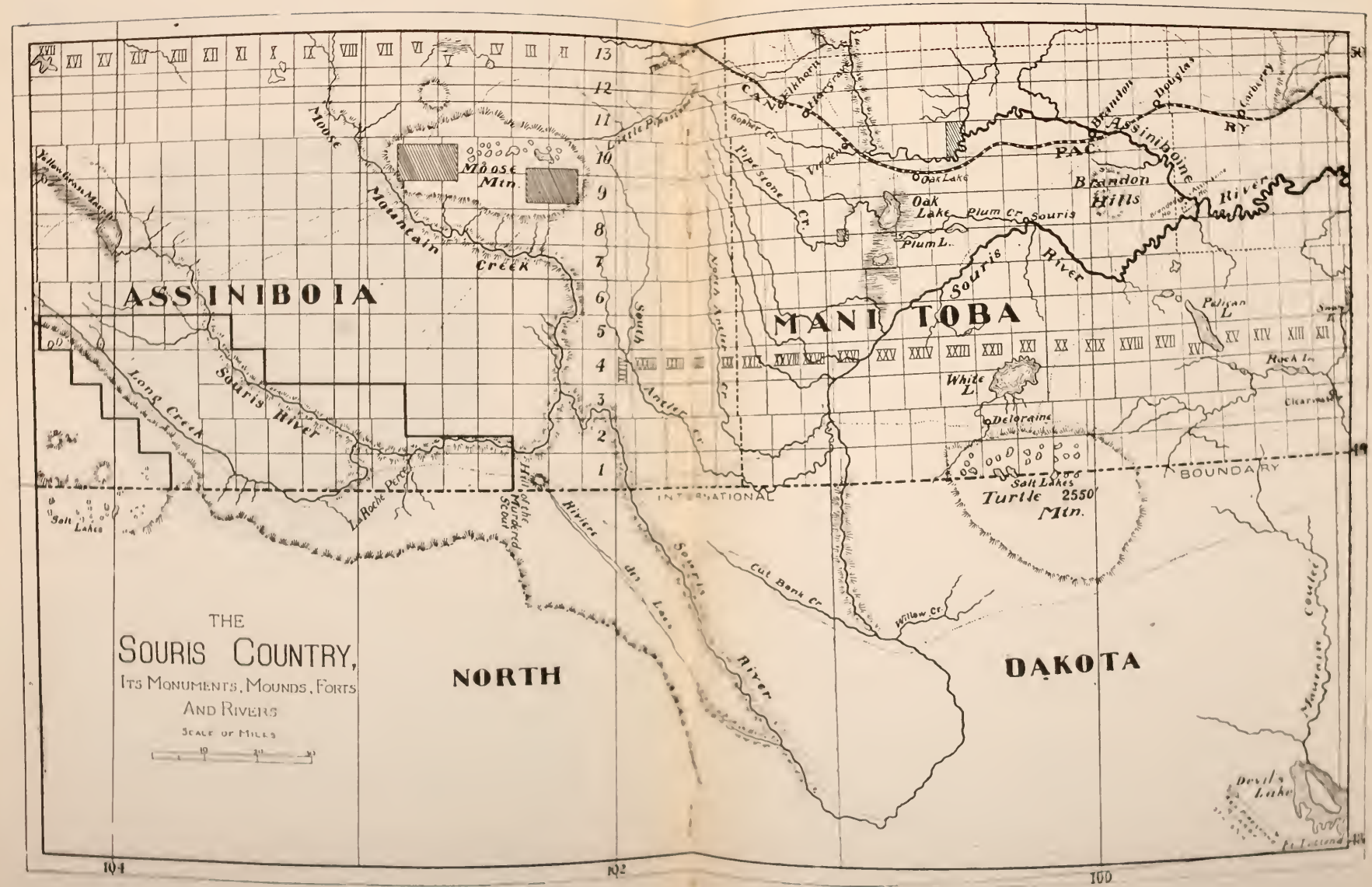
CUP FOUND IN GRAND MOUND AT RAINY RIVER,
August 22nd, 1884.

(b) *Complete Pottery Cup.* So far as I know this is the only complete cup now in existence in the region northwest of Lake Superior, though several others are said to have been discovered and been sent to distant friends of the finders. This cup, belonging now to the Historical Society was found in the Grand Mound, in company with charred bones, skulls, and other human bones, lumps of red ochre, and the shells just described. The dimensions of the cup are as follows: (I regret to say on its being lent to the Industrial Exhibition it was lost.—G. B.)

| | | |
|---|---|---|
| Mean diameter at top of rim..... | 2.09 | inches. |
| Greatest mean diameter ..... | 3.03 | " |
| Height ..... | 2.49 | " |
| Thickness of material ..... | .092 | " |
| Weight ..... | ...oz. | " |


THE
SOURIS COUNTRY,
ITS MONUMENTS, MOUNDS, FORTS
AND RIVERS
SCALE OF MILES
10
20
30
NORTH
ASSINIBOIA
Moose Mountain Creek
Moose Mtn.
Yellow Grass Marsh
Souris River
Long Creek
Salt Lakes
La Roche Percée
Hill of the Murdered Scout
Rivière des Lacs
South Ark
Little Pipe
104
102

C.A.N.
Elkhorn
Gopher Cr.
Pipestone Cr.
Vidden
Oak Lake
Oak Lake
Plum Cr.
Souris
Plum L.
Brandon
Assiniboine
Douglas
Carberry
RY
PAC
Brandon Hills
River
Souris
River
North Antler Cr.
MANITOBA
Pelican L
Swan L.
XXX XXIX XXVIII XXVII XXVI XXV XXIV XXIII XXII XXI XX XIX XVIII XVII XVI XV XIV XIII XII
Rock L.
White L
Clearwater
Deloraine
Salt Lakes
Turtle Mtn.
2550'
NATIONAL
BOUNDARY
Cut Bank Cr.
Willow Cr.
River
DAKOTA
Mauvaise Coulee
Devil's Lake
RED PIPESTONE QUARRY
97th ASN
Ft. Totten
50
49
48
100


THE
SOURIS COUNTRY,
ITS MONUMENTS, MOUNDS, FORTS
AND RIVERS
SCALE OF MILES
ASSINIBOIA
MANITOBA
NORTH
DAKOTA
INTERNATIONAL
BOUNDARY
Moose Mtn.
Moose Mountain Creek
Souris River
Long Creek
La Roche Percée
Hill of the Murdered Scout
Rivière des Lacs
Souris River
Cut Bank Cr.
Willow Cr.
Antler Cr.
North Antler Cr.
South Antler Cr.
Little Pipestone
Pipestone Cr.
Gopher Cr.
Oak Lake
Oak Lake
Plum Cr.
Souris
Plum L.
Brandon Hills
Assiniboine River
C.P.R.
Brandon Douglas Carberry RY
Pelican L.
White L.
Delorraine
Salt Lakes
Turtle Mtn.
2550'
Salt Lakes
Yellow Grass Marsh
Rock L.
Clearwater
Devil's Lake
Pt. Lookout
Mauvaise Coulée
104
102
100
50
49
48

Whether the cup was intended for use as a burial urn, or simply for ordinary use it is difficult to say.

Now, in endeavoring to sum up the results, a few points need some discussion.

1. Who were the people who erected the mounds? Judging from the following considerations, I should say they were

NOT AN INDIAN RACE.

Whoever built the mounds had a faculty not possessed by modern Indians. Building instincts seem hereditary. The beaver and the musk rat build a house. Other creatures to whom a dwelling might be serviceable, such as the squirrel obtain shelter in another way. And races have their distinctive tendencies likewise. It never occurs to an Indian to build a mound. From what has been already said as to the fertile localities in which the mounds are found we are justified in believing that their builders were agriculturists. Dr. Dawson in Montreal by the use of the microscope detected grains of charred corn in the remains of Hochelaga. I have examined a small quantity of the dust taken from one of the shells found in the Grand Mound, with the microscope, and though I am not perfectly certain, yet I believe there are traces of some farinaceous substance to be seen. On skirting the shores of the Lake of the Woods into which Rainy River runs, at the present time, you are struck by the fact that there are no Canadian farmers there, and likewise that there are no mounds to be seen, while along the banks of Rainy River both the agriculturist is found cultivating the soil and the mounds abound. It would seem to justify us in concluding that the farmer and the Mound Builder avoided the one locality because of its barren rocky character and took to the other because of its fertility. Moreover the continual occurrence of pottery in the mounds shows that the Mound Builders were potters as well, while none of the tribes inhabiting the district have any knowledge of the art of pottery. The making of pottery is the occupation peculiarly of a sedentary race, and hence of a race likely to be agriculturists. At it requires the building faculty to originate the mounds, so it requires the constructive faculty to make pottery. In constructive ability our Indians are singularly deficient, just as it is with greatest difficulty that they can be induced even on a small scale to practice agriculture. It has been objected to this conclusion that the Indians can make a canoe, which is a marvel in its way. But there is a great difference in the two cases. In the canoe all the materials remain the same. The approximation to a chemical process

makes the pottery manufacture a much more complicated matter. Indeed the Indian in token of his surprise at his success in being even able to construct a canoe, states in his tradition that it is the gift of the Manitou. Furthermore the Mound Builder used metal tools, and was probably a metal worker. It is true the copper implements mentioned, as having been found were brought to Rainy and Red Rivers. I have, however, pointed out the intimate connection judging by the line of transport subsisting between Rainy River and Lake Superior, the mining locality for copper. To sink a mine in the unyielding Huronian rock of Lake Superior, with mallet and hammer and wedge and fire, take out the native copper, work it into the desired tools, and then temper these requires skill and adaptation unpossessed by the Indians. For centuries we know that the Lake Superior mines, in which are found tools and timber constructions, have been buried, filled in for ten feet with debris, and have rank vegetation and trees growing upon them. It is certain that the Indian races, even when shown the example, cannot when left alone follow the mining pursuit. Not only then by the ethnological, and other data cited do we conclude that the Mound Builders belong to a different race from the present Indians, but the tradition of the Indians is to the same effect. Then

WHO WERE THE MOUND BUILDERS?

I would lead you back now to what little we know from the different sources, of the early history of our continent. When the Spaniards came to Mexico in the early years of the 16th century, Montezuma, an Aztec prince, was on the throne. The Aztecs gave themselves out as intruders in Mexico. They were a bloody and warlike race, and though they gave the Spaniards an easy victory it was rather a reception, for they were overawed by superstition as to the invaders. They stated that a few centuries before, they had been a wild tribe on the high country of the Rio Grande and Colorado, in New Mexico. The access from the Pacific up the Colorado would agree well with the hypothesis that the chief sources of the aboriginal inhabitants of America were Mongolian, and that from parties of Mongols landing from the Pacific Isles on the American coast, the population was derived. At any rate the Aztecs stated that before they invaded Mexico from their original home, they were preceded by a civilized race, well acquainted with the arts and science, knowing more art and astronomy in particular than they. They stated that they had exterminated this race known as

THE TOLTECS.

The main features of the story seem correct. The Toltecs seem to have been allied to the Peruvians. Their skulls seem of the Brachycephalic type. The Toltecs were agriculturists, were mechanical, industrial, and constructive. In Mexico, and further south in Nicaragua, as well as northward, large mounds remain which are traced to them. According to the Aztec story the Toltecans spread in Mexico from the seventh to the twelfth century at which latter day they were swept away. My theory is that it was this race—which must have been very numerous—which either came from Peru in South America, capturing Mexico and then flowing northward; or perhaps came from New Mexico, the American Scythia of that day, and sending one branch down into Mexico, sent another down the Rio Grande, which then spread up the Mississippi and its tributaries. The mounds mark the course of this race migration. They are found on the Mississippi. One part of the race seems to have ascended the Ohio to the great lakes and the St. Lawrence, another went up the Mississippi, while another ascended the Mississippi proper and gained communication from its head waters with the Rainy and Red Rivers. When then did the crest of this wave of migration reach its furthest northward point? Taking the seventh century as the date of the first movement of the Toltecs toward conquest in Mexico, I have set three or four centuries as the probable time taken for multiplication and the displacement of former tribes, until they reached and possessed this northern region of "The Takawgamies," or far north Mound Builders. This would place their occupation of Rainy River in the eleventh century. Other considerations to which I shall refer seem to sustain this as the probable date. The Grand Mound is by far the

LARGEST MOUND

on Rainy River. It is likewise at the mouth of the Amrican River, which is its largest tributary and affords the readiest means of access from the Mississippi up which the Toltecan flood of emigration was surging. My theory is that here in their new homes, for three centuries they multiplied, cultivated the soil, and built the mounds which are still a monument to their industry. Here they became less warlike because more industrious, and hence less able to defend themselves. I have already stated that the

swept into Mexico from the Northwest about the twelfth century. The sanguinary horde partly destroyed and partly seized for its own use the civilization of the Toltecans. We have specially to do with an Aztec wave that seems to have surged up the valley of the Mississippi. As the great conquering people captured one region, they would settle upon it, and send off a new hive of marauders. Indian tribes, numerous but of the same savage type, ar marked by the old Geographers as occupying the Mississippi valley. It was when one part of the northern horde came up the valley of the Ohio, as the Savage Iroquois, and another up the head waters of the Mississippi as the Sioux, the tigers of the plains, that we became familiar in the sixteenth century with this race. The French recognized the Sioux as the same race as the Iroquois and called them "Iroquets" or little Iroquois. The two nations were confederate in their form of government; they had all the fury of the Aztecs, and resemblances of a sufficiently marked kind are found between Sioux or Dakota and the Iroquis dialect, while their skulls follow the Dolichocephalic type of cranium. With fire and sword the invaders swept away the Toltecs; their mines were deserted and filled up with debris; their arts of agriculture, metal working and pottery making were lost; and up to the extreme limits of our country of the Takawgamis, only the mounds and their contents were left.

OUR HISTORIC ERA

saw the expiring blaze of this tremendous conflagration just as the French arrived in Canada. Cartier saw a race in 1535 in Hochelaga who are believed to have had Brachycephalic crania, who were agriculturists, used at least implements of metal, dwelt in large houses, made pottery and were constructive in tendency. In 1608 when Champlain visited the same spot, there were none of the Hochelagans remaining. This remnant of the Toltecans had been swept out of existence between the Algonquin wave from the east and the Iroquois from the southwest. The French heard of a similar race called the Eries and of another the Neutrals, who had the same habits and customs as the vanished Hochelagans, but who had been visited by the scourge of the Iroquois on the Ohio as they ascended it, and had perished. Thus from the twelfth century, the time set for the irruption of the savage tribes from New Mexico, two or three centuries would probably suffice to sweep away the last even of the farthest north Takawgamis. This,

say the sixteenth century, would agree very well, not only with time estimated by the early French explorers, but also with the tradition of the Crees who claim that for three or four centuries they have lived sole possessors upon the borders of Lake Superior, Lake of the Woods, and Lake Winnipeg. Our theory then is that the Mound Builders occupied the region of Rainy and Red Rivers from the eleventh to the fifteenth centuries. Their works remain.

### HOW OLD

then are the mounds? If our conclusions are correct the oldest mound in our region cannot exceed 800 years, and the most recent must have been completed upwards of 400 years ago. Look at further considerations, which lead to these conclusions. We learn, that 200 years ago, viz.: in 1683, the "Clistinos" and "Assinipouals" (Crees and Assiniboines) were in their present country. The Crees were at that time in the habit of visiting both Lake Superior and Hudson Bay for the purpose of trade. They were then extensive nations and no trace of a nation which preceded them was got from them. The fallen tree on the top of the Grand Mound, judging by the concentric rings of its trunk, is 150 or 200 years old, and yet its stump stands in a foot or more of mould that must have taken longer than that time to form. Even among savage nations it would take upwards of half a dozen generations of men, to lose the memory of so great a catastrophe as the destruction of a former populous race. Then some 400 years ago would agree with the time of extermination of the Hochelagans, or with the destructions of the Eries, who, according to Labontan, were blotted out before the French came to the continent. The Hochelagans, Eries, and Takawgamis being northern in their habitat. I take it, were among the last of th Toltecans who survived. The white man but arrived upon the scene to succeed the farmer, the metal worker and the potter, who had passed away so disastrously, and to be the avenger of the lost race, in driving before him the savage red man.

### THE EARLIEST MOUND.

I believe our Grand Mound to be the earliest in the region of the Takawgamis. It is the largest in the region. It will be seen by reference to figure 3 that I arrive at its age in the following way. Where it now stands, so striking an object, it is about one-third of a mile above the point where the American River enters the Rainy River. If, however, from the top of

the mound you look southward through the trees a view may be got of the silver stream of the American, coming as if directly toward the mound. Originally no doubt this tributary flowed close by the mound, for the mound would undoubtedly be built on the extreme point. But as from year to year the American River deposited the detritus carried down by it, it formed a bank or bar, and was gradually diverted from its course, until now, the peninsula some hundreds of yards across

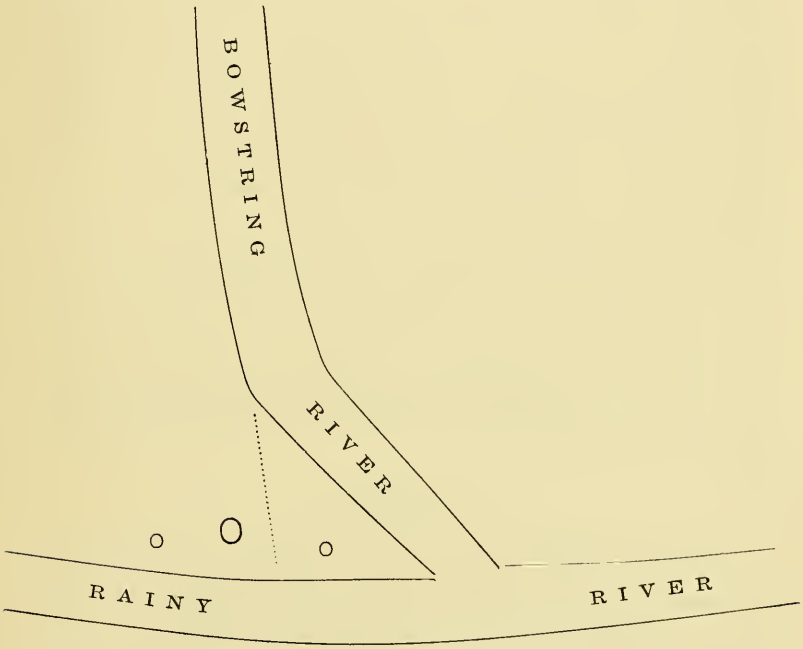



FIGURE 3.

its base, has become upwards of a third of a mile long. I infer that this peninsula which I should say contains some seventy acres has been formed since the mound—which from its position seems for observation as well as for sepulture—was begun. Some 200 yards down the point from the Grand Mound occurs another small mound. This is some eight or ten feet high, and fifty or sixty feet across. Along the point and close past this small mound runs an old water course, now a tree-

less hay meadow. At high water in spring, as I ascertained, the river still sends its surplus water by this old channel. My position is that the 200 yards of earth between the site of the Grand Mound and that of the small mound was deposited after the Grand Mound was begun, and before the commencement of the small mound. Undoubtedly this small mound, as well as a similar one not far up the river from the Grand Mound, were begun on account of the laborious work of carrying bones and earth to such a height, and on account of the numerous interments which have left the surface of the Grand Mound a bone pile. This is shown by the small mound being on a site more recent than that of the large mound. Suppose a hundred years to have sufficed to raise the small mound to its height when the devastating ruin of the Sioux slaughtered the last Mound Builder and checked the mound. From our previous position this would represent a point some 500 years ago. But during this 500 years according to our hypothesis all of the point of land below the small mound, that is to say, about 300 yards in length, has been formed. The question then is, how long at the same rate must it have taken the 200 yards between the two mounds to form? This brings us then to a point say 300 years before the time of beginning of the small mound. We thus arrive at about 800 years ago as the time when the Grand Mound was begun. It will thus be seen that we have reached back to the eleventh century, the time previously deduced from historic date for the arrival of the Toltecans on the Rainy River.

## CONCLUSION.

Our investigatlon has now come to an end. I have led you to examine the few fragments of a civilization which it would be absurd to declare to have been of the very highest type, but yet of a character much above that of the wandering tribes, which, with their well-known thirst for blood, destroyed the very arts and useful habits which might have bettered their condition. The whirlwind of barbarian fury is ever one which fills peaceful nations with terror. We may remember how near in the "Agony of Canada," the French power was to being swept out of existence by the fierce fury of the Iroquois —up to that time always victorious. We may remember how civilization in Minnesota was thrown back by the Sioux massacre of 1861. It is only now by persistent and unwearied efforts that we can hope to conquer the Indians by the arts of peace, and by inducing him to take the hoe in place of the tomahawk, to meet nature's obstacles. Who can fail to heave

a sigh for our northtrn Mound Builders, and to lament the destruction of so vast and civilized a race as the peaceful Toltecans of Mexico, of the Mississippi, and of the Ohio, to which our Takawgamis belonged? After all, their life must in the main ever remain a mystery.

## THE LOST RACE.

"One of our visits to the mound was at night."

Oh, silent mound! thy secret tell!
God's acre grazing toward the sky,
'Midst sombre shade 'neath angel's eye
Thou sleepest till the domesday knell.

Sweet leaflets, on the towering elms,
Oh whisper from your crested height!
Or have lost forests borne from sight
The secret to their buried realms?

Stay, babbling river, hurrying past,
Cans't thou, who saw'st the toilers build,
Not picture on thy bosom stilled,
Life-speaking shadows long since cast?

Or, echo, mocking us with sound,
Repeat the busy voice, we pray,
Of moiling thousands, now dull clay,
And waken up the gloom profound.

Pale, shimmering ghosts that flit around,
While spade and mattock death-fields glean,
Open with words from the unseen
The mysteries now in cerements bound.

No answer yet! We gaze in vain.
With lamp and lore let science come.
Now, clear eyed maiden!!—You, too, dumb!
Your light gone out!!—'tis night again.

And is this all? an earthen pot!
A broken spear! a copper pin!
Earth's grandest prizes counted in,
A burial mound!—the common lot!

Yes! this were all but o'er the mound,
The stars, that fill the midnight sky,
Are eyes from Heaven that watch on high
Till domesday's thrilling life-note sound.

# III. SOURIS COUNTRY: ITS MONUMENTS, MOUNDS, FORTS AND RIVERS

The following is the inaugural lecture of the winter series before the Historical and Scientific Society of Manitoba, recently delivered by the president, Rev. Dr. Bryce:—

On September 7th, 1886, the writer having pursued his journey by rail southwestward through Manitoba, and driven some forty miles by wagon, arrived by the "Boundary Commission trail," at the crossing of the river Souris, about two hundred and twenty-five miles from the city of Winnipeg. Here seen from the brink of a valley about a mile wide, and at the bottom—one hundred and fifty or two hundred feet below the prairie level—runs the river, skirted at places with its belt of timber. The writer's party descended the steep bank, and as the equipage stood in the middle of the stream —at this season very small and shallow—a troop of mingled thought hurried through their minds. Here or very near by passed up, one hundred and forty-four years ago, two brave sons of the intrepid Verandrye, calling the Souris river the St. Pierre, in memory alike of Governor Beauharnois, of Quebec, and of their father, the explorer. By this route they reached, after a short portage, the Missouri, and first of white men north of Mexico, saw on January 1st, 1743, rise before their wondering gaze the eastern slope of the Rocky Mountains. This river was the pathway of their great discovery. A few miles back upon the trail must have crossed in the year 1797 a party led by Mr. David Thompson, the astronomer and surveyor of the Northwest Fur Company, from the fort at the mouth of the Souris to the Mandan village on the Missouri, and by the same route journeyed also a party carrying a message in six days over the snowbound prairies in December, 1804, from trader Chaboillez, at the mouth of the Souris to the celebrated American expedition of Lewis and Clark as they ascended the Missouri to cross the Rocky Mountains to the Pacific. And centuries before, as evidenced by the remains to be described, here dwelt a numerous population, which fought, and worked, and died, and whose scanty memorials we now have in our possession.

THE COURSE OF THE SOURIS.

The Souris, or Mouse, or St. Pierre river, has a course of some four hundred miles, and may be claimed as a Canadian river, for though crossing the boundary line four times, and having a large portion of its winding career in the Territory of Dakota, in the United States, yet its source is in Wood Mountain on Canadian soil, and its direction, of eighty or more miles after, for the last time, crossing the boundary line is northward' to the point where it empties into the Assiniboine. Along this winding course are natural monuments, artificial fortifications, and mounds, and the ruins of fur traders' forts of very great interest, and they constitute for the work of our society, which I venture to think has been of service, in its eight years' existence, in making known many features of our Northwest, a field with virgin soil. Far up in the course of the Souris at a point about 254 miles west of Red River, and some three and a half miles north of the International boundary, is a most interesting group of rocks standing out on the prairie, long known from the most remarkable of them to the half-breed hunters of the plans as

LA ROCHE PERCEE.

Here at the junction of a small tributary—"Short Creek"—with the Souris river may be seen the fantastic shapes of worn and weather-eaten gray sandstones, having the appearance of ruined shrines. The best known—of which we have a photograph taken by the boundary Commission—resembles the archway of a Pharaonic temple. These vast rocks standing out—a natural Stonehenge—on the open prairie have greatly impressed the Indians, who regard the locality as sacred to the Manitou. Upon the rocks are engraven the totems of many of the redmen who have gone as devotees to this prairie shrine.. Human figures, the horse, the elk, the buffalo, the sturgeon, the teepee, the pelican, and the star are all to be found as commemorative emblems. So great was the fame of this prairie wonder among all Indian tribes that Capt. Palliser's expedition in August, 1857, struck southward from Fort Ellice some seventy or eighty miles across the prairie for the sole purpose of observing the grotesque forms of the "pierced rock." At this part of the Souris on its banks are found the well-known

COAL BEDS

for which for years in the early settlement of the province the Souris was chiefly known. It is a remarkable thing in any land

to find exposed on river bank seams of coal eighteen feet in thickness. These were first described by Dr. George Dawson though others had visited them. A reminiscence comes to us in connection with the Souris coal beds. In 1874 or thereabout, when the Boundary Commission had led to the coal being well-known, a company of Winnipeg gentlemen agreed to enter on possession of the lands on the Souris. The writer well remembers the offer being made of a share in the enterprise, and the land was taken up by a number of gentlemen. It was however on account of the difficulty of development, ultimately abandoned. It was a few years later that the first president of the Hudson's Bay Railway with a body of men, actually mined a quantity of coal from these beds and floated down the Souris in the spring in a barge, but found it of far inferior quality to what we now obtain from the Galt and Saskatchewan mines. Coming down the valley of the Souris to a point some or four miles from the Souris river and about three north of the boundary is seen the

### HILL OF THE MURDERED SCOUT.

The prairie here is very level. At this point in what seems an old river bed similar to what is known further to the east as the "Blind Souris" begins the "Riviere des Lacs," forming a long and very singular lake. The legend of the "Hill of the murdered Scout," is that in the year 1830 the Assiniboines or Stoney Indians were at war with the Sioux. An Assiniboine brave cautiously climbed the hill or butte to espy the Sioux encampment on the other side when he came upon a Sioux warrior lying asleep in his buffalo robe on the summit of the butte. To seize a granite boulder and kill the sleeping enemy was the work of an instant, and in memory of his triumph the victor dug in the gravelly soil the figure of a man stretched at full length upon the ground, and also hollowed out the marks of his own footprints. Lying in the hollow representing the vanquished enemy's head so late as 1873 was still to be seen a red granite stone some eight inches long, with which this much vaunted deed of Indian daring had been accomplished. No sacreligious hand would remove that stone from its place as a memorial. The Souris river takes its rise and receives a number of its tributaries from the south from a most remarkable chain of elevations on the western prairies known as the

### MISSOURI COTEAU.

This continued singular physical feature of the western prairie runs from northwest to southeast, and is from two to three hun-

dred feet high. At the boundary line it is forty-five miles wide, though it seems to mark the escarpment of a western tableland. Wood Mountain, which rises to 3,800 feet above the sea level, is about twenty miles north of the boundary line, and is but a higher elevation of the Missouri coteau. There is in general no rock on this remarkable elevation. It is a mass of drift perhaps marking the margin of some ancient inland sea or lake. The couteau is covered with pointed hillocks, and toward it western side runs into what the French half-breeds call the "Mauvaises terres," or arid lands, which, with their rough and endless succession of dry and treeless hills, ridges, and desert features, an American writer has described as "a tulmultuous expanse of baked mud." Yet from this irregular mass of confused terrain streams as tributaries run northward into the Souris, and south into the Missouri. For many miles parallel to this great coteau, the Souris river pursues its course through Dakota. It is on the summit of this coteau, to the south of a point where the Souris leaves it, that another monumnt still more famous in the history of the west and of the Indian nations, is found, the

RED PIPESTONE QUARRY.

This is the very centre of Indian poetry and romance. Here is found seemingly the only deposit known of red pipestone, of which almost every American tribe has examples, and of which I present you this evening two specimens from the mounds on the Souris. The writer has found a gray pipestone—a species of steatite on an island in the Lake of the Woods—from which the Indians of that region make pipes, but it is around the red pipestone that Indian tradition gathers. The first white man to visit the red pipestone quarry on the Missouri Coteau, or "Coteau des prairies," was the Indian traveller Catlin in 1836. The specimens brought by him were analyzed, and the new mineral "not steatite, harder than gypsum, and softer than carbon of lime," a red argillite, similar to that seen forming near Nipigon on the C.P.R. line is called in science Catlinite in honor of the traveller. On the top of the Coteau at the quarry there is a perpendicular wall of quartz beds—light grey or in some cases of flesh color—twenty-five feet in elevation and running for nearly two miles from north to south, the surface both of the perpendicular side, and for acres on the top being highly polished and glazed as if by ignition. At the base of this wall for half a mile in width is a level prairie. Near the wall and on the flat lower surface are five enormous boulders of gneiss rock'

leaning together and covered over with grey moss, the smallest twelve or fifteen feet in diameter. Under these two holes or ovens are seen. One rock, a portion of the wall, is split off to a distance of some eight feet and is called the "leaping rock." Being perfectly polished it is a feat of great daring on the part of the young braves to have gained a footing on it, and many lives have been lost in the attempt. The face of the wall is covered by totems and emblems hundreds in number, of those who have visited the sacred spot. It is by digging four or five feet through the soil and loose slaty layers of the prairie surface that the celebrated red pipestone is reached. Here then for ages have been all the elements to make a most holy shrine for the superstitious redmen. For centuries this spot was neutral ground. Here all the Indians met, and before entering in the quarry buried their weapons of war. Amid the terrible cruelties of Indian warfare here was at least one place of sanctuary. The legend of the Sioux, who live nearest the spot is: Many ages ago the Great Spirit invited the tribes to meet him at the "Red Pipe." He stood on the top of the rocks, and the people were assembled before him; he took out of the rocks a piece of the red stone, and made a large pipe; he smoked it over them all; told them it was part of their flesh; that though they were at war they must meet at this place as friends; that the stone belonged to them all; that they must make calumets from it and smoke them to him; the Spirit then disappeared in the clouds at the last whiff of his pipe a blaze of fire rolled over the rocks and melted their surface; and two Indian women were carried under the "medicine rocks" where they still remain and must be propitiated by those who wish to take any of the pipestone away." Longfellow in the opening canto of Hiawatha has closely followed Catlin's account of the traditions:

"Down the rivers, o'er the prairies,
Came the warriors of the nations,
Came the Delawares and Mohawks.
Came the Choctaws and Comanches,
Came the Shoshonies and Blackfeet,
"Came the Pawnees and Omawhaws,"
"Came the Mandans and Dacotahs,
Came the Hurons and Ojibways.
All the warriors drawn together
By the signal of the Peace-pipe,
To the mountains of the prairie.
To the great Red-Pipestone Quarry."

Following now the Souris in its last crossing over the International boundary the point is reached where, coming from the east, the exploring party in September last arrived, ten miles north of the line. Here is met

in township 2, range 27 west. Two streams, North and South Antler creeks, running from the west, winding through deep valleys, empty a little more than two miles apart into the Souris river. The Sioux name for these is He-ka-pa-wa-kpa, or translated, the "Head and Horns Creek," and certainly the two streams widening apart as they are ascended, have something of the appearance of the antlers of a deer. Here is one of the most beautiful spots in Manitoba. The space between the streams is now closely settled by a thrifty and most intelligent class of Canadian farmers. The settler, the school, and the missionary have here replaced the buffalo of but a few years ago, and the new settlers have, as we shall see, undoubtedly succeeded a considerable population, which many a year ago faded away. Guarded on three sides by the deep valleys of the Souris and its two tributaries, there can be little doubt that here was a prairie stronghold in the days of aboriginal wars. This leads us to notice first a group of

## REMARKABLE EARTHWORKS

(See Map, Page 41.)

which would seem to have served as fortifications on the south side of the South Antler. There have been found on the tributaries of the Missouri lines of earthworks thrown up, earthen redoubts, and mounds in connection with them evidently as lookout stations. Lewis and Clark in their "travels to the source of the Missouri," in 1804, give us a carefully traced diagram of such works on the Missouri, and they state that the French interpreters assured them that there are great numbers of these fortresses even as far north as the Jacques river, whose head waters reach well uptowards the Souris. In section 15 on the South Antler are four earthworks running from north to south respectively 125, 100, 150 and 75 yards in length and arranged in a sort of echellon. These are each from five to ten yards wide, some three or four feet high and have much the appearance of a railway grade on the prairie. A large amount of labor must have been required to throw them up. On the next section however—section 10—is by far the most remarkable fortification, and very much resembling that figured by Lewis and Clark. Across a bend of the river is a large and wide embankment 200 yards long, running from north to south. At each end of this is a considerable mound. From the southern extremity of this at a distance of ten yards runs another bank of of about the same dimensions but 150 yards long, at right angles to the former, and flanked like the other at both ends by

mounds. The earthworks are all on the open prairie and arrest the attention of the most unobservant. It will be noticed that these fortifications are, so far as observed on the south side of the South Antler, just in the direction from which an enemy would have come and by the route of attack he would most likely have chosen. The mounds found, whatever other purpose they may have served, were plainly for observation. It has been suggested that these earthworks may have been used for impounding the buffalo, when at times the herd was driven in by riders, and thus many slaughtered, but the arrangement of the embankments does not suggest this object.

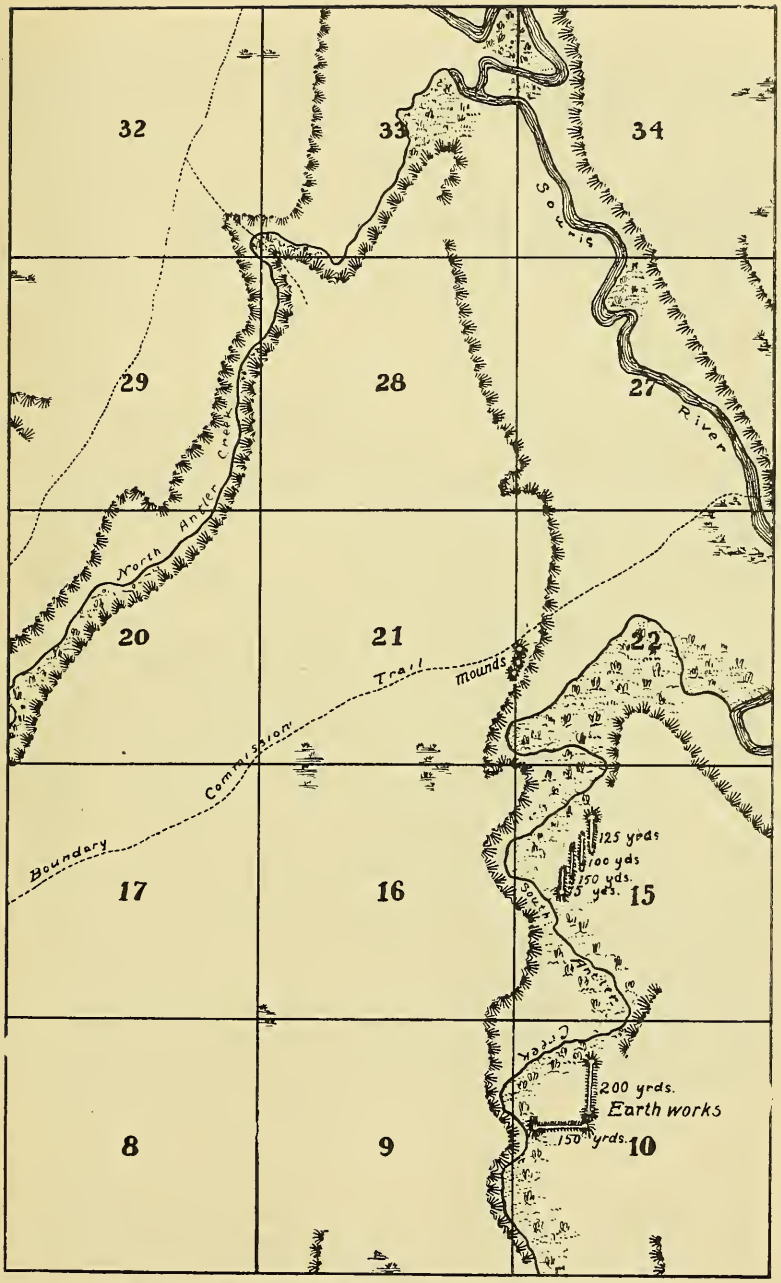
This district about the Antlers has however long been celebrated as a

GREAT MOUND REGION.

It is interesting to know that Prof. Hind in 1858, on a point between a stream and the Souris river, near the 49th parallel "found a number of conical mounds and the remains of an intrenchment." An excavation was made in one of the mounds, but the explorer found nothing. The mounds and embankments which have been now described, are those examined by Hind. He even calls what we now know as the South Antler, by the name "Mandan Creek," believing the mounds to have been former Mandan dwellings. This, indeed, was the half-breed tradition on Red river as well as in other parts of the Northwest. The late expedition, however, within an area of four miles square in the townships named, surveyed no less than twenty-one mounds, and from accounts of other explorers the mounds continue westward as the ascent of the Antlers is made. The mounds vary from twenty feet in diameter to fifty or sixty and are at the highest point from four to seven feet high, being almost all flattened cones. They are very much less in size than the mounds opened two years ago on Rainy River, which lie three or four hundred miles to east of these. The party opened four mounds, and thanks are especially due for assistance rendered, to Messrs. Gould, Elliott and Sheriff, of Sourisford, while Dr. Thornton and Mr. Shepard, of Deloraine, and Mr. Cooper, of Brandon, entered with much enthusiasm into the explorations. The settlers had previously opened two mounds about May, and had been rewarded by finding several very interesting articles.

THE EXCAVATIONS.

The theory of the writer that the mounds, so far as discovered in the Northwest, have all been for observation, as well




MAP OF TOWNSHIP 2, RANGE 27 WEST, MANITOBA.
THE ANTLERS.

as in some cases for other purposes, was borne out by the score examined. They are situated on headlands or points commanding a view of the valley. This was further supported by the fact that the two mounds first opened yielded no reward of bone ,implement, or trinket. They were simply heaps of earth, in one case gravelly, gathered up from the surrounding area, and if they had ever been used for sepulture every trace of such had disappeared. Now, as articles of stone or metal were usually buried with the dead the conclusion seems pretty certain that these mounds were "observation mounds," and nothing more.

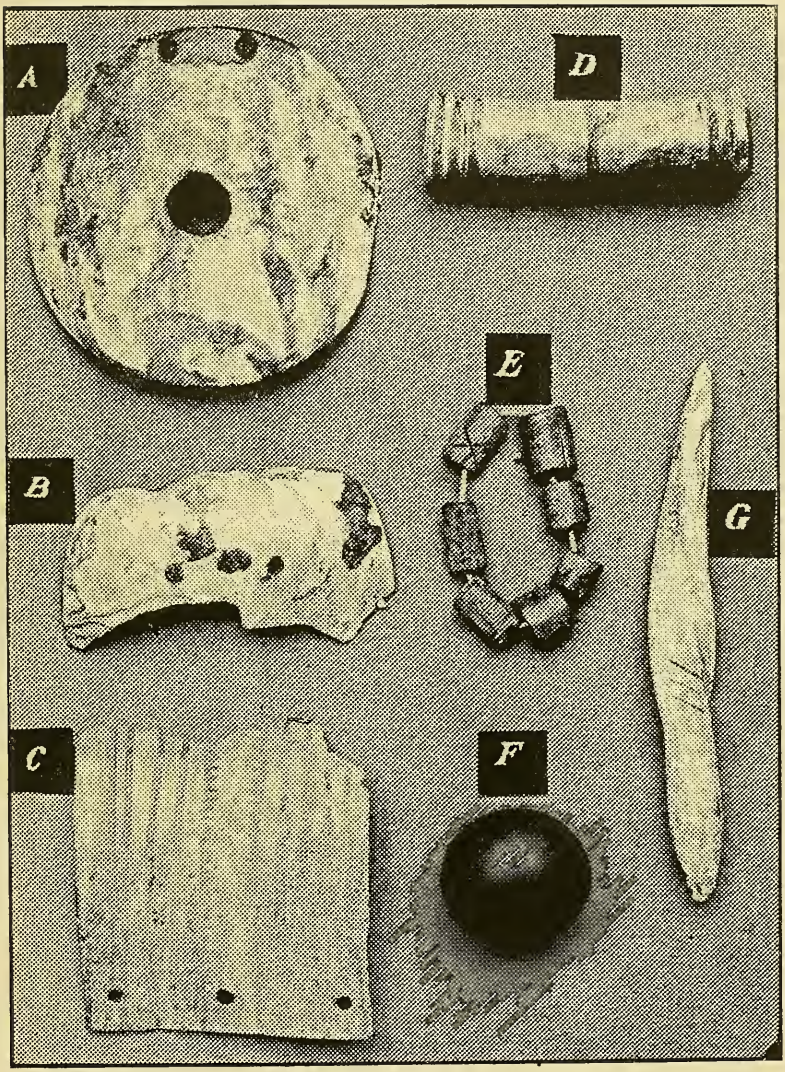
### A RICH MOUND.

After meeting with the settlers at a most enjoyable picnic, the party hastened away to a headland on the north side of the North Antler, where a promising looking mound remained untouched. After three or four hours' hard work the "find" was gathered up and proved to be most interesting. Almost all the articles found were in company with a skeleton which was nearly entire. The skull presented no distinctive features, being rather of the dolicho-cephalic type. On account of the considerable remains already in the possession of the society, the skeleton was not brought away, but committed to its resting place again. As the skull was raised up there fell from the forehead three flattened pieces of copper, each about 2 1-2 inches long by 1 inch in width, which seem to have been a frontlet fastened on the brow. A similar set of copper pieces was found on another skull in another mound opened by the settlers. The copper, as we see by subjecting it to the microscope, is native copper simply beaten out, and judging from the streaks of silver visible is certainly shown to be from Lake Superior. The list of articles obtained from the Souris mounds and now presented to you is given herewith, as time forbids a minute description of the several articles:

Metal—Three pieces copper frontlets.

Pottery—Two pottery cups; one virtually complete, the other with a small portion broken.

Organic remains—Hollow bone of bird, nine inches long, cut for whistle, and discolored green by copper. Two polished bones, probably crackers. Two flat bone implements with holes, seemingly for some tanning process. String of bone beads, nine in number, two marked. Bone conjurer's tube, with markings. Small bone implement with markings—purpose unknown. Fragment of baculite, and specimen of Inoceramus, now much




MOUND BUILDERS' ORNAMENTS, ETC.

A. Ornamental gorget of turtle's plastron.

B. Gorget of sea-shell (1879).

C. Gorget of buffalo bone.

D. Breast or arm ornament of very hard bone.

E. String of beads of birds' leg bones. Note cross X.

F. One of three polished stones used for gaming.

G. Columella of large sea conch (tropical), used as sinker for fishing.

weathered, but no doubt buried as of value for their brilliant nacreous covering. Several wampum beads. Breast ornament with perforations, evidently portion of large sea shell. Pieces of birch bark basket well preserved with regular piercing of sewing. Numerous pieces of charcoal, with evidence in mound of burning having taken place.

Stone—Two pipes from the Red pipestone quarry. Three round stones seemingly used for game. Two stone hammers.

### DATE OF THE MOUNDS.

The Manitoba Historical Society has now obtained the result of mound opening investigations within its territory from three distinct regions:

1. Red River; 2, Rainy River; 3, Souris, hundreds of miles apart. Some twenty mounds have been pretty fully opened. The following results seem more or less firmly established:

1. That the mounds are found in fertile regions, and from which it would seem their builders were agriculturists. 2. The present races of Indians, included in this area the Ojibways, Crees, and Sioux, maintain that they were not built by their ancestors. 3. A persistent tradition of smallpox is connected with the mounds both on the Red and Rainy rivers, and there is a fear on the part of the Indians to have them opened. 4. On the Red and Souris rivers a tradition that they were built by the Mandans, or as they are incorrectly called the "Mandrills," prevails. 5. No articles of European manufacture have been found in any of these Northwestern mounds. 6. Sea shells have been found in the mounds of the three regions; stone and bone implements in them all; pottery in most of them. Copper has been found in the Rainy River and Souris mounds, but not in those of Red River, 7. Evidences of fire, as of charcoal, burnt bones, etc., have bten found in all.

### PROBABLE THEORY.

The theory advanced by the writer in 1882 in his work on "Manitoba" is receiving in its main features confirmation from later discoveries. The probabilities are in favor of the mound builders of this region having been other than ancestors of our Indians. The connection seems almost certain with the Mandans, or "White bearded Sioux," of the Missouri river, who have nearly disappeared, but who when visited by Catlin fifty years ago were an agricultural, pottery-making, earth-dwelling tribe, among whom were many before the advent of

the white man "whose skins were almost white," whom their earliest visitors declare were "a strange people, and half white,' with many "from infancy to manhood and old age, with hair of a bright silvery grey." These Mandans, or as our half-breeds call them, "Mandrills," regarded themselves as not an ancient people in their location on the Missouri. Since Catlin visited them they have nearly all been carried away by small-pox. It does not seem unlikely that they have been the disappearing remnant of a race which faded away as did the Hochelagans in Montreal before the time of Champlain. It is worthy of remark, at any rate, that in our Northwest mounds we have found among the copper, shell, bone and stone implements and ornaments nothing of European manufacture, which would almost certainly have been the case had the burials taken place within the last two hundred years, since which time the Indians from this region have been in the habit of going down to meet the traders at Hudson Bay. And yet it would seem from their not building mounds, but having some of the other characters of the mound builders, that the Mandans are but connected with that race which must be looked upon as extinct. The writer was informed by Sir William Dawson that an Indian race further south have a tradition that they intermarried with the extinct mound builders, and that their language, which is composite, is now being examined to eliminate the mound builders' element and thus we may perhaps hope for something as to this strange race from a philological direction.

### THE SOURIS FORTS.

The country along the Souris was well known in early fur-trading years for its large herds of buffalo. It is believed there was a French Fort at the mouth of the Souris, on its entrance into the Assiniboine, for though there is not yet known an historic record of it, it is declared that in the time of Verandrye this river was "the centre of the establishments." We learn that before 1754 there was a French priest at this point, that he had lived there several years as a missionary, and that he had taught the Indians some short prayers in the French language, the whole of which they had not forgotten as vouched for by a fur-trader in 1804. At the beginning of the century the importance as a trading point of the mouth of the Souris river may be seen by the fact that there were here three forts, representing three rival trading movements, the most considerable being Brandon House, belonging to the Hudson's Bay Company, Assiniboine House,* of the Northwest Fur Company of Montreal, and Fort a la

*See large Map, Page 24.

Souris, the post of X Y, or New Northwest Company, which broke off from the Northwest Company in 1796, but re-united was it in 1804.

BRANDON HOUSE.

This, in its day, important post was founded by the Hudson's Bay Company in 1794. In the year 1883 the writer visited the site of it, overlooking the Assiniboine, traced its outline distinctly on the grassy bank, and measured the size of the former enclosure and of the buildings which it had contained. It is on the property of a settler, Mr. George Moir, formerly of Beauharnois, Quebec (S. W. 19, T. 8, R. 16 W.), is about three miles from the mouth of the Souris, and about thirteen miles down the Assiniboine from the city of Brandon. The outline of the stockade was followed, and found to be 155 feet on the north, and 124 feet on the east side, which faced the river. The gate space—10 feet wide—had beside it the outline of a watch tower, and the inner space showed remains of six houses, the largest being 64 feet by 16 feet. The position was an excellent one, being on a sort of river point, and flanked toward the east by a considerable ravine. Brandon House was the point from which to Hudson Bay and return could be made by the York boats in one season, and was thence a considerable depot. It was during the year 1816 under the charge of a Hudson's Bay Company officer, Peter Fidler, who had been in charge of Cumberland House in 1806, was useful in bringing in the Selkirk colony, who made the first survey of Red river lots, and whose library formed the basis of the old Red river library, the predecessor of our provincial library. Brandon House was seized by the Nor'-westers in 1816, and would seem shortly after to have been abandoned, for it is not mentioned as a fort in the union of the rival fur companies in 1821.

ASSINIBOINE HOUSE.

The oldest of the three forts would seem to have been Assiniboine House, or as it was often called "Stone Indian River House." About two miles to the west of the mouth of the Souris, on the north side of the Assiniboine, may still be seen a gap in the woods, where are the ruins of this fort. It was so early as 1797, a central trading depot from which traders received stores, and went even as far south as the Missouri. The astronomer, Thompson, started from this fort on his journey to the Mandans in the year named. Assiniboine House was at this time under a Nor'wester trader, named John McDonell. In 1804 the trader Harmon, visited Assiniboine

House. He had, on his way from the west, stopped at a Nor'wester Fort, which he called Montagne a la Basse—about 50 miles west of Souris mouth. This, which would in English mean "Sand Bank Hill," seems to have been northwest of Oak Lake, and it is probably in a corrupted form the "Boss Hill" of Capt. Palliser. Assiniboime House was in charge, at the time, of Mr. Charles Chaboiliez, and the trader states that the people from the other two forts were in May of that year invited to a very boisterous entertainment in Assiniboine House. In this year the Nor'west and X. Y. Companies united, and Assiniboine House would seem to have been combined with it, and the headquarters of the united company at this point to have become

FORT A LA SOURIS.

Across the ravine from Brandon House, and on the adjoining quarter section, are yet to be seen the ruins of what we take to have been Fort a la Souris. The site is grown over with great weeds and underbrush, but the stockade would seem to have been about 150 feet by 66 feet. Four cellars and a chimney are still traceable on the site. This fort was the rival of Brandon House in the troubles between the companies in 1816 and was in 1814 under the charge of Mr. John Pritchard, afterwards Lord Selkirk's agent, and the father of a numerous family among our Red River settlers. It was from this locality that four hundred bags of pemican, each weighing 80 or 90 pounds, were seized from the Nor'-Westers by Governor Miles Macdonell's orders, to be paid for, however, for the use of the Selkirk colony; and it was to this Fort a la Souris that the loot was taken in 1816, when Brandon House was seized by the Nor'-Westers and Peter Fidler compelled to leave it. Forty-five miles from the mouth of the Souris, seemingly near its junction with Plum creek, was situated at the beginning of this century a fort named Ash House. Of this we know little, but in subsequent years the Hudson's Bay Company maintained a winter port somewhere in this locality.

CONCLUSION.

Thus closes our sketch of the Souris River region, which in early mound building times was plainly well peopled, whose natural monuments are of continental reputation, whose mounds and intrenchments well repay study, and around whose forts far more adventure and trade centred up to Lord Selkirk's time than attach to the forts of Red River.

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The Historical and Scientific Society of Manitoba

# OUR INDIAN TREATIES

BY

HON. DAVID LAIRD

President of the Society
(Ex-Governor of the Northwest Territories)

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# NORTH-WEST INDIAN TREATIES

The British Crown, in acquiring territories beyond the seas, has in general been conceded the high honor of dealing kindly with aboriginal races. Perhaps nowhere has this fact been more manifest than in Canada since it came into the possession of Great Britain on the 9th of September, 1760. As early as 1781 Governor-General Haldimand, through Lieutenant-Governor Robert Sinclair, paid the Indians £5,000, or $20,000, for the surrender of a small island in the Strait between Lakes Huron and Michigan. In 1874 the Crown obtained from the Mississagua Indians the surrender of a large tract of land between Lakes Erie and Ontario; and in 1793 by letters patent, granted the greater part of it to the Chiefs, warriors and people of the Six Nations as a reward for their attachment and fidelity to King George the Third. Almost every year since one agreement or more has been made with the Indians of what was long known as Upper Canada, securing, by compensation, the surrender of portions of territory. Two of the largest of these transactions or treaties were negotiated in 1850 by Hon. William Benjamin Robinson, through one of which the Ojibway Indians ceded the lands between Lake Huron and the Height of Land which divides the waters flowing into the Lake of the Woods; and by the other a similar tract of land west of Lake Superior. In 1862, Hon. William McDougall, then Superintendent-General of Indian Affairs, and his Deputy, William Spragge, Esq., made a treaty with the Indians of Manitoulin Islands for the surrender of the same to Her Majesty Queen Victoria.

But after the Confederation of the Provinces, and upon the Dominion of Canada obtaining by purchase from the Honorable Hudson's Bay Company, through the British Government, the transfer in 1870 of all the territory between the Height of Land above mentioned and the Rocky Mountains, and extending from the United States boundary to the Arctic Ocean, a somewhat more comprehensive policy was adopted in dealing with the Indians of said territory than obtained under Old Canada. In regard to all such portions of the transferred country as were required for settlement, or for mining, lumbering or transportation purposes, treaties were made. Though the sovereign right to the soil was still held to be in the Crown, yet it was recognized that there was an

Indian title that ought to be extinguished before the lands were patented to settlers. This title is, of course, simply an admission that the Indians should not be deprived of their occupation rights without compensation and their formal consent. In Upper Canada, except in the case of the Robinson and McDougall Treaties, the surrender had been taken for certain lands to which the Indians laid a special claim; but in the later Treaties and in those of the North-West, the Indian title was extinguished over the whole area of country to be utilized by incoming settlers, out of which, of course, the Indians were allowed extensive reserves at places generally selected by themselves. Not only were the Indians thus dealt with, but the Half-breeds in Manitoba and the North-West Territories, on account of their possessing Indian blood, have been allowed lands and scrip to extinguish the share of title which comes to them through that blood, over the areas included in the Indian Treaties.

It should be remarked here that the Government of Canada permits no one to deal with the Indians respecting lands except persons duly authorized by it for the purpose. All sales or surrenders of land by Indians to others than the Crown are invalid.

Before Canada, however, came into possession of the Hudson's Bay Company's territories, the principle of extinguishing the Indian title was partially acknowledged in the Red River country. The Earl of Selkirk, who had purchased in 1811 from the said Company a tract of land which included the greater portion of the present Province of Manitoba, in 1817 made a treaty with the Saulteaux and Crees of the Red River, granting and conferring a strip of land from two to six miles on each side of said river, from Lake Winnipeg to the Great Forks at the mouth of Red Lake River, to King George the Third. This grant to his Majesty was not, however, made good, for owing to some weakness on the part of the Indians concerned or of King George and his successors, the Red River and its bordering lands south of Pembina some seventy-five miles to Grand Forks belong now to the United States. At any rate as the compensation given in the Selkirk Treaty was small and its terms somewhat vague, it was ignored when the north Red River country became a part of Canada.

The Indian Treaties made under the Dominion Government in the North-West are eight in number. With the latter five of these the writer was in some measure concerned, either

as Superintendent-General of Indian Affairs, or as Chief Commissioner for their negotiation.

Treaties 1 and 2 were negotiated in 1871, by Commissioner Wemyss M. Simpson, assisted by Lieutenant-Governor Archibald, the former at the Stone Fort on the 3rd of August; and the latter on the 21st of the same month at Manitoba Post. Treaty 1 embraced in round terms the territory included in Old Manitoba. and the latter, that covered by the extension of the Province to its present boundaries, with a small portion of Southern Assiniboia,

Treaty No. 3 was made on the 3rd of October, 1873, at the Northwest Angle, by Commissioners, Lieutenant Governor Morris, Joseph A. N. Provencher, and Simon James Dawson, with the Saulteaux tribe of the Ojibway Indians inhabiting the southern part of what is now called New Ontario.

Treaty No. 4 was concluded on 15th September, 1874, between Commissioners Lieutenant-Governor Morris, D. Laird, and William J. Christie, and the Cree, Saulteaux and other Indians inhabiting the territory mainly included now in the District of Assiniboia, but on the east running as far north as the western extremity of Lake Winnipegosis.

Treaty No. 5 was negotiated on the 20th September, 1875, at Berens River on Lake Winnipeg, between Commissioners Lieutenant-Governor Morris and Hon. James McKay, and the Salteaux and Swampy Crees in the country around the north end of Lake Winnipeg, and, by later adhesions, with those inhabiting both sides of the Saskatchewan River as far west as Cumberland House.

Treaty No. 6 was concluded near Carlton, on the 23rd and 29th of August, respectively, and at Fort Pitt on the 9th of September, in the year 1876, between Commissioners Lieut.-Governor Morris, Hon. James McKay and William J. Christie, with the Plain and Wood Crees, and other Indians, inhabiting the country west of Treaties 4 and 5, to the Rocky Mountains, north to the Athabasca River and south to the Red Deer River.

Treaty No. 7 was negotiated on the 22nd September, 1877. at the Blackfoot Crossing of the Bow River, between Commissioners Lieutenant-Governor Laird and Lieutenant-Colonel James F. McLeod, Commissioner of the North-West Mounted Police, and the Blackfoot, Blood, Peigan, Sarcee and Stony Indians inhabiting the country west of Treaty 4 to the Rocky

Mountains, and from the International boundary to the southern limits of Treaty 6.

Treaty No. 8 was made and concluded at the several dates mentioned therein in 1899, the first being at Lesser Slave Lake on the 21st of June, between Commissioners D. Laird, James A. J. McKenna, now Assistant Indian Commissioner, and Hon. James H. Ross, and the Cree, Beaver, Chipewyan and other Indians inhabiting the country watered by the Athabasca and Peace Rivers, in the District of Athabasca, also that portion of British Columbia east of the Rocky Mountains, and of the McKenzie District south of Great Slave Lake.

Several adhesions to these Treaties were also taken at various times from Chiefs and Headmen who happened not to be present at the dates when the first negotiations were effected. An increase in the allowance first made to the Indians under Treaties 1 and 2 was likewise conceded.

In general, the terms granted under these Treaties were a present of Twelve Dollars and an annuity of Five Dollars for each man, woman and child so soon as the Chiefs signed the treaty. Twenty-five Dollars was given each Chief, and Fifteen Dollars to each Headman, and a uniform of clothing befitting these two ranks every three years. Reserves 640 acres for a family of five, or at the rate of 128 acres for every man, woman and child. An annual allowance of ammunition and twine was also granted; and where farming and grazing operations are practicable and engaged in, a supply of agricultural implements, seed grain, cattle, and carpenters' tools were to be provided. Schools were also to be established on the reserves. They were likewise permitted to pursue their avocations of hunting, trapping and fishing throughout the territory surrendered, subject to such regulations as may from time to time be made by the Government of the country, acting under the authority of the Sovereign, and saving and excepting such tracts as may be required or taken up for settlement, mining, or other purposes, under the sanction of the Government. The Indians on their part, besides surrendering the land, promised to conduct themselves as good and loyal subjects of the Sovereign by maintaining peace and obeying the laws.

In negotiating these Treaties three or four days were sometimes occupied in pow-wowing before the Indians would come to terms. Grandiloquent speeches were occasionally made by the Chiefs, who mostly concluded their orations by making

extravagant demands. In nearly all the Treaties the Indian Commissioners were greatly assisted by the active influence of the Hudson's Bay Company's officers in the Territories, by the clergy of the several Churches which had missions in the country, and also on several occasions, but particularly at the Blackfoot Treaty in 1877, by the Mounted Police officers, who had gone into these Indians' country with the force three years previously. The Police had obtained a most beneficial influence among the Blackfeet by suppressing the American whiskey trade and establishing law and order in the territory. This influence was exerted to secure the negotiation of the Treaty, which otherwise could scarcely have been successfully concluded.

I may give two brief specimens of Indian oratory at the Blackfoot Treaty which will illustrate that there are reasonable as well as unreasonable Indians. Indeed, in this respect, according to their opportunities, they are scarcely a whit behind their white brethren.

On the third day of meeting the Indians at Blackfoot Crossing, Button Chief said:—"The Great Spirit sent the white man across the waters to carry out His (the Great Spirit's) end. The Great Spirit, and not the Great Mother, gave us the land. The Great Mother sent Stamixtokon (Col. McLeod) and the police to put an end to the traffic in fire-water. I can sleep now safely. Before the arrival of the police, when I laid my head down at night, every sound frightened me; my sleep was broken; now I can sleep sound and am not afraid. The Great Mother sent you to this country, and we hope she will be good to us for many years. I hope and expect to get plenty. We think we will not get so much as the Indians receive from the Americans on the other side; they get large presents of flour, sugar, tea and blankets. The Americans gave at first large bags of flour, sugar and many blankets; the next year it was only half the quantity, and the following years it grew less and less, and now they give only a handful of flour. We want to get fifty dollars for the Chiefs and thirty dollars each for all the others, men, women and children, and we want the same every year for the future. We want to be paid for all the timber that the police and whites have used since they first came to our country. If it continues to be used as it is, there will soon be no firewood left for the Indians. I hope, Great Father, that you will give us all this that we ask."

Governor replied:—"I fear Button Chief is asking too much. He has told us of the great good the police have done for him and his tribe and throughout the country by driving away the whiskey traders, and now he wants us to pay the Chiefs fifty dollars and others thirty dollars per head, and to pay him for the timber that has been used. Why, you Indians ought to pay us for sending the Police to drive these traders in fire-water away and giving you security and peace, rather than we pay you for the timber used." (Here the Indians indulged in a general hearty laugh at this proposition.)

Next day, on which the Treaty was concluded, Crowfoot said:—"While I speak, be kind and patient. I have to speak for my people, who are numerous, and who rely upon me to follow that course which in the future will tend to their good. The plains are large and wide. We are the children of the plains; it is our home, and the buffalo has been our food always. I hope you look upon the Blackfeet, Bloods and Sarcees as your children now, and that you will be indulgent and charitable to them. They all expect me to speak now for them, and I trust the Great Spirit will put into their breasts to be a good people—into the minds of the men, women and children and their future generations. The advice given me and my people has proved to be very good. If the police had not come to the country where would we be all now? Bad men and whiskey were killing us so fast that very few, indeed, of us would have been left to-day. The police have protected us as the feathers of the bird protect it from the frosts of winter. I wish them all good, and trust that all our hearts will increase in goodness from this time forward. I am satisfied. I will sign the Treaty."

This speech settled the matter. Crowfoot was perhaps the shrewdest Indian I ever met. He was not only a Head Chief in name, but one of Nature's noblemen. When he had concluded, even Button Chief remarked: "I must say what all the people say, and I agree with what they say. I cannot make new laws. I will sign."

The total number of Indians within the limits of these Treaties is 27,124, of whom 165 are stragglers who have not taken treaty, and 850 are Sioux, leaving 26,109 who receive annuities. The Sioux, who are refugees from the United States, were not given annuities as they had no title to the lands of this country. But as they had escaped to British Territory after killing a number of whites in Minnesota in

1862, and were quite unwilling to return south of the boun dary, they were given small reserves and a little help to start farming, in order that they might not trespass upon settlers' claims. The Sioux are generally industrious, and have become quite self-supporting.

It may be thought by some that the terms accorded the Indians by the Treaties were not liberal. There was a difficulty on this point. It was not desirable that large bodies of able-bodied men, whether Indians or not, should be maintained in idleness. The promises in the Treaties, consequently, were moderate. But it was foreseen that owing to the rapid disappearance of the buffalo, the only resource of the plain Indians, a large expenditure would soon have to be incurred by the Dominion Government to keep them from starvation. This turned out to be the case, and in the eighties the expenditure of the Indian Department for destitute Indians averaged over three hundred thousand dollars. Of late years this expenditure has been decreasing, and for the last financial year it was reduced to $186,342. When the great majority of them became entirely self-supporting, large annuities would to be incurred in rationing and educating them during their be saved, which for a time were necessary. The averaging up, therefore, of the very large outlay that had to be incurred in rationing and educating them during their years of helplessness and tutelage, with the promises really made to them, has made the allowances to them for the ex tinguishment of their title fairly generous.

A reference to a few statistics will show that I am not mis-stating the case. In the last financial year $140,780 were paid in annuities under these Treaties. This allowance, capitalized at three and a half per cent., would come to over $4,000,000. But other large payments were made out of the Dominion treasury for the benefit of these, such as the amount already mentioned for the destitute, $268,876 for Indian day, boarding and industrial schools; $9,150 for implements, and $21,269 for live stock. In short, the annual expenditure for Indians of Manitoba and the North-West Territories during the last twenty years has averaged over $750,000, which, capitalized at three and a half per cent., would amount to over $20,000,000. Indeed, since the Treaties were made, the above capital sum has been expended on our Indians in the Western country.

I will now give a few figures to show that our Indians are

making progress. It was thirty years ago last summer since Lieutenant-Governor Morris and I went out to make Treaty 4 at Qu'Appelle Lakes. Thirty years, though a large proportion of one man's allotted span, is but a short period in the evolution of a race. Most of these Indians which met us at Qu'Appelle in 1874 were wild, painted Indians, having buffalo robes or blankets around their shoulders, and a majority of the men with only Nature's leggings.

In the year 1903-4, or just thirty years afterwards, the Indians within this Treaty, 4,482 in number, raised 90,979 bushels of wheat and 58,000 bushels of oats; and the total value of their farm produce, including hay, was $138,798. They had also 5,075 head of horned cattle, their live stock of all kinds being valued at $226,888.

The Blackfoot Indians, with whom Treaty 7 was made in 1877, showed even more of the wild Indian than the Crees and others of Treaty 4, yet last year the Blackfoot tribes, with their Stony neighbors, had 8,708 head of cattle, which, along with their ponies and other live stock, were valued at $268,944.

This industrial advancement gives promise that in another decade or two these Indians will have solved the question of self-support; but it will doubtless take two or three generations before they become really civilized.

I have shown that it has cost a great deal of patience, tact and money to make and carry out the Northwest Indian Treaties. But this great country is well worth it all. The Treaties saved us from Indian wars, for the Indians were not the instigators of the Saskatchewan rebellion in 1885. They have helped to make way for the peaceful march of the settler all over the prairies of the West, and to enable him to cultivate his broad acres in safety.

When I came to Winnipeg in 1874, it was merely a village of less than 2,000 inhabitants. On our journey to Qu'Appelle we passed the last white settler's clearing at Burnside, about ten miles beyond Portage la Prairie. We, however, saw several parties of new-comers moving West, whose journeying reminded me of Whittier's lines—

> I hear the tread of pioneers,
> Of nations yet to be;
> The first low wash of waves where soon
> Shall roll a human sea.

That sea has rolled on ever since, and of late years in ever increasing force, until now we have probably one million of inhabitants between Lake Superior Height of Land and the Rocky Mountains. Towns and cities have sprung up, and instead of the war-whoop of the Indian we have the whistle of the steam locomotive, the whirr of the reaper and the threshing machine, and scores of millions of bushels of grain and hundreds of thousands of domestic cattle where half a century ago the buffalo herds were almost the sole denizens of the plains.

In a few months there is every prospect that the chain of Provinces will be completed from the Atlantic to the Pacific. Let us hope they will be the happy homes of tens of millions of people before the twentieth century has run its course. At all events, we can join in the sentiments and aspirations of the Canadian poet who wrote:—

"Through the young giant's mighty limbs, that stretch from sea to sea,
There runs a throb of conscious life, of waking energy;
From Nova Scotia's misty coast unto Columbia's shore,
She wakes—a band of scattered homes and colonies no more—
But a young nation, with her life full beating in her breast;
A noble future in her eyes—the Britain of the West!
Hers be the noble task to fill the yet untrodden plains,
With fruitful, many-sided life that courses through her veins.

* * * * * *

A people poor in pomp and state, but rich in noble deeds,
Holding that righteousness exalts the people that it leads.
As yet, the waxen mould is soft, the opening page is fair;
It rests with those who rule us now to leave their impress there:
The stamp of true nobility, high honor, stainless truth,
The earnest quest of noble ends, the generous heart of youth,
The love of country, soaring far above dull party strife,
The love of learning, art and song—the crowning grace of life;
The love of science, roaming far through Nature's hidden ways;
The love and fear of Nature's God—a nation's highest praise.
So, in the long hereafter, this Canada shall be
The worthy heir of British power and British liberty."

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The Historical and Scientific Society of Manitoba

# A Review-History of the Passenger Pigeon of Manitoba

BY

GEORGE E. ATKINSON

A Member of the Society

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# A Review-History of the Passenger Pigeon of Manitoba

The following paper was prepared for and read at the annual meeting of the Manitoba Historical and Scientific society at Winnipeg on March 2, 1905, by Geo. E. Atkinson, naturalist, Portage la Prairie, a member of the society.

If we were at all inclined to doubt the fact that in nature's economy one immutable law is that the stronger shall prey upon the weaker or that despite alleged enlightenment and advanced appreciation of moral responsibility, man, who was made head of creation, has in his consideration of all other forms of life failed to rise above the animal nature of making all weaker and less resourceful creatures subserviant to his dominating will, to kill at his pleasure, to enslave for his convenience or to deny the right to life for the gratification of an autocratic whim. If, I repeat, we were to doubt that these conditions were existent we would but have to peruse for a time the natural history of the world for conclusive evidence to dispell all doubt.

Yet while the biological history of any country records the decrease and disappearance of many forms of life due to just or unjust circumstances, it remains for the historical records of North America to reveal a career of human selfishness which may be considered the paragon. Within four centuries of North American civilization (or modified barbarism) we can be credited with the wiping into the past of at least three species of animal life originally so phenomenally abundant and so strikingly characteristic in themselves as to evoke the wonders and amazement of the entire world. And sad to relate, so effectual has been the extermination that it is doubtful if our descendants a few generations hence will be able to learn anything whatever about them save through the medium of books. While herein again we shall be just subjects of their censure for having manifestly failed to preserve in history's archives any material amount of specific information.

The earlier settlers landing upon the Atlantic coast between Newfoundland and the Carolinas found them in possession of armies of great auks and the few scraps of authenticated history which we now possess disclose a most iniquitous course of wanton slaughter and destruction which ended in the complete extinction of the bird over sixty years ago. Yet in the face of this destruction there remain but four mounted speciments and two eggs in the collections of North America to-day while but 70 skins remain in the collections of the entire world.

If possible more ruthless and inhuman was the carnage waged against the noble Buffalo, the countless thousands of which roaming over virgin prairies excited the wonder and amazement of the entire sporting and scientific world, and which, to-day, are represented only in zoological parks where all individuality will eventually be lost in domestication. While the greater portion of our literature dealing with them is so exaggerated and so fantastically interwoven with fiction with a view of creating author heroes that its scientific value is almost nil.

Co-incident almost with the passing of the buffalo we have to record the decline and fall of the passenger pigeon, the subject of this paper. A bird which aroused the excitement and wonder of the entire world during the first half of the last century because of its phenomenal numbers.

A bird also which stood out unique in character and individuality among the 300 described pigeons of the world and which won the admiration of every ornithologist who was fortunate enough to have experience with it living or dead. Yet withal not exempt from the oppression of its human foe who has been instrumental through interference with the breeding and feeding grounds and through a continued persecution and ruthless slaughter for the market, in reducing the species almost beyond the hope of salvation which now rests upon the possibility of a few isolated pairs unauthentically recorded, still remaining which may be able to perpetuate the species. Should these fail the species is doomed to be one of the past.

The Passenger pigeon, the species under observation, was first described under the genus Columba or Type Pigeons, but subsequently Swainson separated it from these and placed it under a genus Ectopistes because of the greater length of wing and tail.

Generically named Ectopistes—meaning moving about or wandering, and specifically named Migratoria, meaning migratory, we have a technical name implying not only a species migrating annually to and from their breeding ground but one given to moving about from season to season selecting the most congenial environment for both breeding and feeding,

Audubon especially remarked of this species that the food supply was a much greater factor in regulating their movements than was the temperatures and that they would appear in one district for a time and disappear from it as soon as the food supply became inadequate, and we can readily appreciate how rapidly the supply would become exhausted in the most productive districts with the demand upon it necessary to supply the immense multitudes of the birds recorded for the first half of the last century.

It would appear that the birds followed the line of the Mississippi Valley, spreading eastward to the line of the Alleghany mountains, northward into Ontario and up the Red river Valley to the very shores of Hudson's Bay, selecting locations for nesting accommodation for colonies aggregating from thousands to millions as the food supply guaranteed. With all the knowledge we have possessed of the unestimable multitudes which existed during the early part of the last century and with their decline begun and noted generally in the later sixties and early seventies, we still find that no steps whatever were taken to prevent their possible depletion and few records of any value are made of the continuance or speed of this decrease and not until the last decade of the century do we awake to the fact that the pigeons are gone beyond the possibility of a return in any numbers. When a few years later reports are made that pigeons still exist and are again increasing scientific investigation shows that the Mourning Dove has been mistaken for the pigeon or that the Band-tailed pigeon of California is taken for the old Passenger pigeon and so we have continued since the early nineties investigating rumors of their appearance from all over America, north and south, and the West Indian Islands, but all reports point us to the past for the pigeon and some other species under suspicion.

I doubt very much if the historian desirous of compiling any historical work would find himself confronted with such a decided blank in historical records during an important period than that confronted in the compilation of a historical record of the Passenger pigeon within any district which it formerly frequented during the period from about 1870, when the decline was first noticed, to 1890, when the birds had practically passed away. In this matter Mr. J. H. Fleming, of Toronto, in writing me, says: "The pigeons seems to have gone off like dynamite. Nobody expected it and nobody had prepared a series of skins." and to this I can add that no one seems to have made any series of records of the birds from year to year. Since their disappearance, however, things have changed; everybody is alert for pigeons, and everybody has a theory, but beyond affording subject of social conversation or awakening a recital of old pigeon experiences from the old timers, these rumors and theories seem to return to the winds from whence they came.

ECTOPISTES MIGRATORIA.
(Passenger Pigeon.)

ZENAIDURA MACROURA.
(Mourning Dove.)
Frequently mistaken for Pigeon, showing comparative sizes.

The latest theory advanced to me by a correspondent is the possibility of some disturbance of the elements in the shape of a cyclone, or a storm striking a migrating host in crossing the Gulf of Mexico and destroying them almost completely. This is a plausible theory but I am unable to concive how such immense hosts of pigeons as are recorded up to 1865 could possibly have met with sudden disaster in this manner even in the center of the gulf without leaving some wreckage to tell the story and such is not recorded. While again I do not think that the entire host would cross the gulf, but that a large portion of the migrating birds would take an overland route through Mexico and Central America to the southern boundary of their flight. Personally I am inclined to cherish my original contentions that the continued disturbances of the breeding and feeding grounds, both by the slaughter of the birds for market and by the dissipating of the original immense colonies by the clearing of the hardwood and pine forests of the United States and Eastern Canada compelling these sections of the main column to travel further in search of congenial environment, curtailing the breeding season and I have no doubt frequently preventing many from breeding for several seasons. While the persistent persecution and destruction for the market was in no way proportionately lessened in the vicinity of these smaller colonies as long as a sufficient number of the birds remained to make the traffic profitable. It can at once be seen that this continued drain upon these smaller colonies when other conditions were becoming more difficult for the birds to contend with would be instrumental in depleting the entire former main column to a point when netting and shooting were no longer profitable and the remnant of these colonies having to run a gauntlet of persecution over their entire course of migration to and from winter quarters and to such proceeding there could be but one result, and that the one we now face, extermination.

Of those records made during the pigeons' day, as we might call it, the earliest we have are those made by a Mr. T. Hutchins, who was a Hudson's Bay company trader operating for some 25 years in the district adjacent to Hudson's Bay, during which time he made copious notes of the birds frequenting that district, which were afterwards published by Pennant in his Arctic Zoology in 1785. He says in part:

"The first pigeon I shall take note of is one I received at Severn in 1771, and having sent it home to Mr. Pennant, he informed me that it was the migratoria species. They are very numerous inland and visit our settlement in the summer. They are plentiful about Moose Factory and inland, where they breed, choosing an arboreous situation. The gentlemen number them among the many delicacies the Hudson's Bay affords our tables. It is a hardy bird, continuing with us until December. In summer their food is berries, but after these are covered with snow they feed upon the juniper buds. They lay two eggs and are gregarious. About 1756 these birds migrated as high as York Factory, but remained only two days."

In a report issued 1795 Samuel Hearne also reports the birds abundant inland from the southern portion of Hudson's Bay, but states that though good eating, they are seldom fat.

The first provincial record, that made by Sir John Richardson in 1827, in which he says: A few hordes of Indians, who frequent the low floods districts at the south end of Lake Winnipeg, subsist principally on the pigeons during the period when the sturgeon fishing is unproductive, and the wild rice is still unripened, but further north the birds are too few in numbers to furnish material diet.

I presume that he means further up the Lake Winnipeg shores, since Hutchins and Hearne both reported them common nearer Hudson's Bay.

From this time until the later fifties and the early sixties no records are available for the present province of Manitoba, but it will not be out of place here, for the sake of comparison, as well as for the benefit of those of us to-day who, having heard some of the stories of our fathers and grandfathers of the phenomenal pigeon flights and rookeries, and because of not having seen, are unable to conceive of such stories being other than the fanciful yarns of a declining intellect, to record some of these seemingly incredulous and exaggerated records by those devoted to ornithological pioneers of America, Wilson and Audubon."

Alexander Wilson, the recognized father of American ornithology, begun his labors in the American field in 1794, and so assiduously did he labor herein that through neglect of himself he shattered his health and brought about a premature decline and death at the age of 47 years.

Up to the year of his death he had seen seven volumes of his illustrated American Ornithology published, and herein he recites his experiences with the pigeons in the states of Ohio, Indiana and Kentucky, which are worthy of reproduction here:

"The roosting places are always in the woods, and sometimes occupy a large extent of forest. When they have frequented one of these places for a while the appearance it exhibits is surprising. The ground is covered for a depth of several inches with their dung; all the tender grass and underwood destroyed; the surface strewn with large limbs of trees, broken down by the weight of the birds collecting one above another; and the trees themselves killed as completely as though girdled with an axe. The marks of their desolation remain for many years and numerous places could be pointed out several years after where scarcely a single vegetable had made its appearance. When these roosts are first discovered the inhabitants for considerable distances visit them in the night with guns, clubs, long poles, pots of sulphur, and various other engines of destruction. In a few hours they fill many sacks and load horses with them. * * * * * * *

"By the Indians a pigeon roost is considered an important source of national profit and dependence for that season, and all their active ingenuity is exercised on the occasion. * * *

"Not far from Shelbyville, in the state of Kentucky, about five years ago, there was one of these breeding places, which stretched through the woods in nearly a north and south direction, was several miles in breadth and upwards of forty miles in extent. In this tract almost every tree was filled with nests wherever the branches could accommodate them. The pigeons made their appearance about April 10th and left it altogether with their young by May 25. As soon as the young were fully grown, and before they had left the nests, numerous parties of the inhabitants from all parts of the adjacent country came with wagons, axes, beds, cooking utensils, many of them accompanied by the greater part of their families, and encamped for several days at the immense nursery. Several of them informed me that the noise was so great as to terrify their horses, and that it was difficult for one person to hear another speak without bawling in his ear. The ground was strewed with broken limbs of trees, eggs and young squab pigeons, which had been precipitated from above and upon which herds of hogs were fattening. Hawks, buzzards and eagles were sailing about in great numbers, seizing the squabs from the nests at pleasure, while from twenty feet upward to the tops of the trees, the view through the woods presented a perpetual tumult of crowding and fluttering multitudes of pigeons, their wings roaring like thunder, mingled with the frequent crash of falling timber, for now the axemen were at work cutting down those trees which seemed to be most crowded with nests, and contriving to fell them in such a manner that they might bring down several others, by which means the falling of one tree sometimes produced 200 squabs, little inferior to the old ones in size and almost one heap of fat. On one single tree upwards of a hundred nests were found. * * * It was dangerous to walk under these fluttering millions, because of the frequent fall of large branches, broken down by the multitudes above, and which in their descent often destroyed numbers of the birds themselves."

Following upon this recital, Wilson then describes the fight of these birds to and from the feeding ground:

"The mast had been chiefly consumed in Kentucky, and the pigeons every morning a little before sunrise set out for the Indian Territory, the nearest point of which was distant about sixty miles. Many of these returned before ten o'clock, the great body generally appearing on their return shortly after noon. * * * Coming to an opening by the side of a creek where I had a more uninterrupted view, I was astonished at their appearance. They were flying with great rapidity at a height beyond gunshot, several strata deep and so close together that could shot have reached them, one discharge could not have failed to bring down several birds. From right to left, as far as the eye could reach, the breadth of this vast flock extended, seeming everywhere equally crowded. Curious to note, how long this flight would continue, I took out my watch, and sat down to observe them. It was then half-past one, and I sat for more than an hour, but instead of diminution, this prodigious procession seemed rather to increase both in numbers and rapidity, and anxious to reach Frankfort before night, I rose and went on. About four o'clock in the afternoon, I crossed Kentucky river, at the town of Frankfort, at which time the living torrent above seemed as numerous and extensive as ever. Long after this, I observed them in large bodies, that continued to pass for six or eight minutes, and these were followed by other detached bodies all moving in the same southeast direction until after six o'clock in the evening."

Following this he attempts an estimate of the numbers of this night flock:

"If we suppose this column to have been one mile in breadth (I believe it was much more), and that it moved at the rate of one mile a minute for four hours, the time it continued passing, would make the whole length 240

miles. Again, supposing that each square yard comprehended three pigeons, the square yards of the whole space, multiplied by three, would give 2,230,272,000 pigeons, an inconceivable multitude, but probably far below the actual numbers. Computing each to consume a half pint daily, the whole quantity would equal 17,424,000 bushels a day."

The rate of flight here estimated (60 miles per hour) is much less than the regulation pigeon flight, which usually exceeded 100 miles an hour.

The latter statement of the amount of food necessary to supply this phenomenal aggregation supports my contention that failure of food supply was a chief factor in their final decrease.

Audubon, in his "American Ornithological Biography," added many new facts to Wilson's notes, among which we might note some habits of flight and feeding.

"It is extremely interesting to see flock after flock performing exactly the same evolutions in the air as those performed by a preceeding flock. Thus should a hawk have charged on a group at a certain spot, the angles, curves and undulations described by the birds in their efforts to escape the dreaded talons of the plunderers, are undeviatingly followed by the following group."

After describing the caution of the birds in lighting at a feeding ground, he says:

"Hunger soon brings them to the ground. When alighted they are seen industriously throwing up the withered leaves in their quest for fallen mast The rear ranks continually rising, passing over the main body and alighting in front in such rapid succession that the whole flock seem still on the wing. The quantity of ground swept is astonishing, and so completely has it been cleared, that the gleaner who might follow in their rear would find his labor completely lost."

This remarkable flight character can be but explained in that the marvellous unanimity of action on the part of these millions of birds in one or many flocks for many generations had brought them to an intellectual condition, if we may use the term, in which every individual of a flock and every flock of a flight unconsciously and almost involuntarily acted as a part of an immense machine guided by a single mind or thought, while I am of opinion that it was this very automatic condition which became the birds' worst enemy, since with change of conditions the bird was without resources, and as a machine with a fouled belt it became its own destroyer.

The early records of the birds in Eastern Canada in later years corroborate the statements of Wilson and Audubon in almost every particular, and one acquainted with the timbered conditions of the country to the immediate west of the Red River valley and north of the American boundary line, can readily appreciate the utter inadequacy of an acceptable food supply for these countless millions of pigeons, and we can also readily understand how very soon the breaking up of the original hardwood forests of Eastern Canada would tend to decrease the visible food supply and cause these hungry millions to seek new pastures.

ECTOPISTES MIGRATORIA.

(From a drawing by Wilson about 1800, where characteristic wing and tail length is shown.)

The breaking of these feeding grounds would first be instrumental in scattering or breaking up the largest flocks, and even the very long distances the bird was able to fly from breeding to feeding ground would be exceeded, necessitating next the nesting in smaller colonies, where careless nesting habits with continued changing conditions would tend to continue the decline of their numbers, while the tenacity with which even the smaller roosts were clung to by man like leeches to a frog, and the hapless victims shot, netted and stolen from the nest before maturity, was but another effectual and not the least responsible agent in the relegation of the pigeon to that past from which none return.

When I decided to attempt the preparation of a review history of the pigeon in Manitoba, I felt that having had practically no experience with the bird myself I should have to depend upon the reports of representative pioneers of the country for my facts as to the numbers of the birds formerly found here, and the period of their decline and disappearance. I accordingly drafted a series of questions which I submitted to these gentlemen, and I have to tender them all my sincere thanks, as well as that of the scientific world, for the ready responses and the conciseness of the information received.

I shall here quote from the replies received.

One of the earliest residents I find is Mr. Geo. A. Garrioch, of Portage la Prairie, who says:

"I was born in Manitoba, and came to Portage la Prairie about 1853. I was then only about six years old, and do not remember very much about the pigeons at that time, but as long as I can remember they were very numerous.

"They passed over every spring, usually during the mornings, in very large flocks, following each other in rapid succession.

"I do not think they bred in any numbers in the province, as I only remember seeing one nest; this contained two eggs.

"The birds to my recollection were most numerous in the fifties, and the decline was noticed in the later sixties and continued until the early eighties, when they had disappeared. I have observed none since until last year when I am positive I saw a singlemale bird south of the town of Portage la Prairie."

Mr. Angus Sutherland, of Winnipeg, in reply to my interrogation, states: "I was born in the present city of Winnipeg and have lived here for over fifty years. The wild pigeons were very numerous as far back as I can remember. They frequented the mixed woods about the city, and while undoubtedly many birds bred here, I remember no extensive breeding colonies in the province, and believe the great majority passed farther north to breed. About 1870 the decrease in their numbers was most pronouncedly manifest, this decline continuing until the early eighties, when they had apparently all disappeared, and I have seen only occasional birds since, and none of late years.

Mr. W. J. McLean, formerly of the Hudson's Bay company, and at present resident in Winnipeg, sends me some valuable information which supports my contention regarding the influence of food supply. He states:

"I came to the Red River Settlement in 1860 and found the pigeons very numerous on my arrival and that they had been equally numerous for some years previous. The birds came in many thousands and great numbers of them bred in the northeastern portion of the province through the district north of the Lake of the Woods and Rainy Lake, where the cranberry and blueberry are abundant, and these fruits constitute their chief food supply as they remain on the bushes and retain much of their food properties until well on into the summer following their growth. They also feed largely on acorns wherever they abound. The first decline I noticed was about the early seventies and 1877 was the last occasion on which I saw any numbers of the birds, when I encountered large flocks of them passing northwesterly from White Sand river near Fort Pelly. This was on a dull drizzling day about the middle of May, and I presume they were then heading toward the Barren grounds district, where the blueberry and cranberry are again very abundant."

Mr. E. H. G. G. Hay, formerly police magistrate of Portage la Prairie, now of St. Andrew's, reports: I came to the country in June, 1861, and found that the pigeons were abundant previous to my arrival. To give you an idea of their numbers a Mr. Thompson, of St. Andrew's, some mornings caught with a net about 10 feet square as many as eighty dozen, and in the spring of 1864 I fired into a flock as they rose from the ground and picked up seventeen birds.

"The birds were mostly migratory in what is now known as Manitoba and mostly all would go further north after the seeding season, and I never heard of any extensive rookeries such as one recorded for the east and south. The few that bred here frequented mixed poplar and spruce. They seemed most numerous in the sixties and began to show signs of decreasing about 1869 or '70 and by 1875 they had all dsappeared and I have only seen an occasional bird since."

Mr. Wm. Clark, of the Hudson's Bay company, Winnipeg, informs me:

"The first place I remember having seen pigeons in Manitoba was at White Horse plains (St. Francois Xavier) in 1865, where they were very numerous, many of them breeding in the oak trees in that district.

Two years after this I went to Oak Point on Lake Manitoba, but do not remember the birds there nor since."

Mr. Charles A. Boultbee, of Macgregor, Man., replies as follows:

I have resided in Manitoba since 1872 and have taken pigeons as far north as Fort Pelly in the fall of 1874, but know nothing of them previously. In our district they usually made their ppearance in the fall and fed upon he grain. I never found them nor lid I ever hear of them breeding in the province in any numbers.

"They continued fairly numerous until about 1882, at which time we had to drive them from the grain stooks, but they then disappeared and only stragglers have been noted since."

"None of the flocks noted in Manitoba in any way approached those recorded for the east and south for numbers."

There is no doubt that many other reports could have been secured, but as all seem to tend toward the one conclusion, I shall save time and space by summarizing that information at hand.

Some months ago I made a statement in an article written for local interest to the effect that Manitoba never was the home of the wild pigeon. By this I meant that because of unfavorable breeding and feeding conditions within the province, only the smallest percentage of the enormous flocks recorded for the south and east could possibly exist here. The records here collected support me in this contention so far as that portion of the province west of the Red River is concerned, but the record of Sir John Richardson tends to show that favorable conditions must have existed immediately south of Lake Winnipeg, through what he calls a low lying district, and where we can assume the cranberry and blueberry were abundant, as they were through the district subsequently reported by Mr. McLean to the east and north-east of this district. There is no doubt that the difference in the character of the country east of the Red River from that of the west would present more favorable conditions for the birds, but with all it has not in one case been shown that the birds nested in colonies approaching the size of the famous eastern and southern roosts, and reports seem rather to show that those which bred within the province were more generally scattered over the country, at the same time being numerous enough to guarantee the shooter and the netter to pursue a profitable traffic in the birds. All evidence seems to show that large numbers passed through the province to and from a northern breeding ground possibly that recorded by Hutchens near Hudson Bay and westward, and that they were excessively numerous up to about 1870, when they began to decrease. This decline continued until the middle eighties, when they were practically all gone, and with the exception of a few stragglers none have been seen since while as to the latest authenticated records, I quote from notes in my former pamphlet on "Rare Bird Records":

"The beautiful specimen I have been able to secure for illustration herewith is loaned me by Mr. Dan Smith, of Winnipeg, who shot it in St. Boniface, south-east of the cathedral, in the fall of 1893, and so far as I have been able to discover is the last authentic record for the vicinity of Winnipeg, while the only specimen I was ever privileged to handle in the flesh in Manitoba was collected at Winnipegosis on April 10, 1896, and sent me to be mounted. It was a male specimen in the pink of condition in every way. No other specimen was noted with it, and no authentic records have been made in Manitoba since then." I have since that time expended much effort in following up rumors of the bird's presence in various districts with a view to locating a breeding pair. Not alone have my desires been to secure and preserve a skin or mounted specimen, but with the possibility of locating a breeding bird and securing the bird alive or securing the eggs while fresh to assist in the salvation of the pigeon in a partially domesticated state, since the only specimens now living in captivity are those owned by Prof. Whitman, of the University of Chicago, who, in writing me, says: "My stock seems to have come to a complete standstill, having raised no young for the last four years. The weakness is due to long inbreeding, as my birds are from a single pair captured about 25 years ago in Wisconsin. I have long tried to secure new stock, but have been unsuccessful. A single pair would enable me to save them, for they breed well in confinement.

"I have crossed them with ring-doves, and still have three hybrids but as these are infertile there is no hope of even preserving these half-breeds alive. Of all the wild pigeons in the world the passenger pigeon is my favorite. No other pigeon combines so many fine qualities in form, color, strength and perfection of wing power."

I am enabled, through the kindness of Prof. Whitman, to exhibit a photograph of one of his younger birds taken in this aviary at Chicago.

506.

TRANSACTION No. 69
MARCH 8, 1906

THE HISTORICAL AND SCIENTIFIC SOCIETY OF MANITOBA

# THE MOOSE AND WAPITI

## OF MANITOBA

A PLEA FOR THEIR PRESERVATION

BY

J. P. TURNER
A MEMBER OF THE SOCIETY

Winnipeg
The Manitoba Free Press Company
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THE WAPITI

THE MOOSE

(Drawn by J. P. Turner.)

# THE MOOSE AND WAPITI OF MANITOBA

## AND A PLEA FOR THEIR PRESERVATION

At the Annual Meeting of the Historical and Scientific Society of Manitoba, held in the Y.M.C.A. Building, Winnipeg, on the evening of March 8th, 1906, the President, the Rev. Dr. Bryce, having introduced the subject "The Moose and Wapiti" of Manitoba, called on Mr. J. P. Turner, who read the following paper :

I have been favored with a request to read a short paper before your society, and though it may be a little out of the usual line of historical records, I have chosen for my subject one which, I think, bears a significant relation to Manitoba's history, and one which, all too probably, will be looked back upon by future generations as of far more importance than we at the present date are inclined to give it. I refer to our magnificent big deer—the moose and wapiti—and their outlook for the future. Though extremely different in general appearances and characteristics, it seems fitting to class these two together. They are probably the most important individual characters among the whole deer family on the North American continent, and throughout the world. they are the undisputed giants of their kind.

The moose is the most cunning, the most prolific, and the hardiest of any of the big game animals now existing in a wild state, and the wapiti or elk is the most imposing, the stateliest, and the grandest type of all the antlered tribes on the earth. Though a comparatively small and less highly developed representative of the moose exists in northern Europe, both these huge deer are peculiar to the North American continent, and were among the most plentiful of the large mammals on the continent when the white man first set foot upon it, The moose, assisted not only by its superior cunning and capabilities of self-protection, but by the more impenetrable nature of its forest home, can be said to have held its own against the wasting destruction of the white man's lust for killing. But next to the bison, the wapiti has suffered more than any American big game, and to-day we have at last come face to face with the scattered survivors of its former, countless thousands. Roughly speaking the vast, natural range of the moose occupies the forest regions of the northerly half of North America from coast to coast, with the chief exceptions of portions of British Columbia, and most of the country contiguous to Hudson's Bay. The immense tract over which it roams has probably not decreased in total area from that of primitive times; and some even declare that the moose occupies more territory at the present day than ever before. Be that as it may, it is undoubtedly true that in several portions of Canada it has of recent years become more plentiful than even the earliest records show it to have ever been. It is not a migratory animal, but there are many instances to show that, at long periods, it will surrender a large territory where it has been well established, to occupy another territory where it has been hitherto little known. It is natural to believe that in the course of time this assumes a slow and gradual drifting back and forth from one area to another.

When we consider the enormous extent of its natural home, most of which

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will never be adapted to settlement, and the shy, elusive nature of the animal, we are almost safe in saying that it will never become extinct. In the course of time its range will probably decrease and it will vanish from many of its present haunts; but in the great trackless wilderness of the north, it will always have a comparatively safe refuge. Even in the settled portions of the country, where enough wild, timbered land is available, it will continue to exist and thrive if properly protected, as it conforms readily to its surroundings.

### A Vast Range.

The former, natural range of the wapiti covered an immense area from the Atlantic to the Pacific, and from New Mexico in the south to British Columbia, the valley of the Saskatchewan, and the Great Lakes in the north. Though most of the herds now existing are found in wild, mountainous stretches of country covered with forest growths, the wapiti thrives equally well on the open plains, and before forced to take refuge in its wilder and more inaccessible strongholds of today, it roamed in countless thousands throughout the high, dry plains of the west. Wapiti were once very plentiful in the Adirondack and Alleghany Mountains, and early records show them to have once existed in Quebec and Ontario. Towards the south, they roamed in great bands over the country now occupied by Kentucky, Tennessee Ohio and Indiana, and to the north they were very plentiful throughout Wisconsin, Michigan, Minnesota, the Dakotahs, Manitoba and portions of the Northwest Territories. Over the greater part of their range their extermination was accomplished almost as completely as that of the buffalo, and in the early '80's they practically ceased to be a plains animal. Early in the nineteenth century they were totally exterminated in their eastern range, and at the present day the most easterly country occupied by them is in Manitoba. In California they have all but ceased to exist. The same thing can be said of Oregon and Washington, and the country southward from Colorado. Manitoba and Wyoming are the only portions of their once great range where they can be said to be still plentiful, and in parts of Colorado, Idaho, Montana, Alberta and British Columbia scattered herds exist.

Owing to its gregarious habits and the comparatively open character of its western range, the wapiti had little to protect it against the destructive warfare waged upon it in the winning of the west. To the fact that it will adapt itself and thrive in widely differing surroundings, can thanks alone be given that it did not follow in the bison's wake. Several years ago, in spite of this, the wapiti in the wild state threatened soon to vanish forever; and even in its most isolated ranges, it could not have held out long against the scores of head, hide and teeth hunters who preyed upon it. But the American nation awoke to a realization of the wapiti's hopeless outlook, and by adopting stringent measures for its protection, and creating an increasing public sentiment for its perpetuation, the danger of its extinction was apparently averted. By the establishment of the Yellowstone National Park, a comparatively safe refuge was provided for the largest herds of wapiti existing at the time, and in other parts of the country state legislation made the laws so stringent that few people dared to violate them. This movement for the protection of the wapiti has met with success, and in the Yellowstone Park at least they will always exist in a practically wild state.

### Protection Wanted Here.

Turning our attention to Canada we

# THE MOOSE AND WAPITI OF MANITOBA

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do not see the same favorable state of things existing. In the matter of game protection it has long been felt that we have been far more successful than our neighbors to the south, but the time has arrived for us also to seriously consider the wapiti and its future outlook. If we do not take prompt measures for its further protection, the day is not far distant when we will be unable to include it among the wild animals not only of Manitoba, but of Canada.

Though often termed the "prairie province," Manitoba in reality only embraces within its boundaries about one-half of its total area in prairie country. Roughly speaking, this prairie belt is the eastern extremity of the great prairie of the Canadian West, which enveloping the southwestern half of the province, gradually dies away as it approaches the valley of the Red River and the southern and western slopes of the Riding and Duck Mountains. Bluffs and belts of deciduous trees lie irregularly scattered over this broad expanse, or follow the many winding courses of the rivers and streams, and in some localities the country assumes a rough and hilly character, where isolated growths of evergreens—outriders of the great, coniferous forest of the north—replace the unvarying monotony of the windswept prairies. Over the northeastern half of the province, and in marked contrast to this matchless land of farm industry and plenty, the silent, thinly-settled forest stretches away in all its wild, untrammeled grandeur; and though showing the ravages of forest fires and the bite of the woodman's axe, it still defies the outer world and holds aloof the persistent tread of settlement. Far back from the encroachment of the steel-shod roads of commerce, and the little, frontier towns lies the wilderness—where the poor remnants of the persecuted redman still find freedom, and where the magnificent, wild animals of the north, still roam in the threatened security of their natural haunts. Here in one of the finest game-lands of the modern day, though threatened by the march of modern time, the mighty moose and lordly wapiti

### Still Live and Thrive.

Over this little-known region of the northern forest, Nature seems to have run riot in a bewildering chaos of muskeg and ridge, rock and swamp—in summer a forbidding, fly-infested land palpitating with wild life, in winter a huge, frozen solitude—and to have thrown down in careless disorder tangles of forest growths made the more inextricable by the destructive elements of fire and storm. Deep-furrowed heaps of storm-tossed trunks lie piled in countless confusions of decay ,while from the tangled roots and wreckage underneath, the young, straight-stemmed forest of the second growth springs up. Or where the forest fire has swept along great, lonely wastes of bare, blackened tamaracs ear their sullen stumps above the spongy swamps. Here and there between the dense belts of forest lie broad, park-like ridges free of underbrush, over which the jackpines grow planted and spaced off by Nature's hand with wonderful exactness. Groves of poplar, spruce and birch, hazel and willow thickets, tamarac and cedar swamps, clothe the land in an endless succession of vast, silent forest which stretches far away to the north toward the "land of little sticks."

Through most of the length and breadth of this forest region and reasonably distant from the settlements, moose are plentiful. Penetrate it in winter almost where you will, and you will find their tracks leading back and forth from one feeding ground to another. Everywhere you go you will see the willow and birch growths shorn of their upper branches as with a scythe,

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and in every swamp and muskeg will be seen the deep-trodden, summer runways.

Each year in Manitoba the number of moose killed increases, and strange to say, each year it becomes easier for the sportsman to secure a trophy. Where twenty years ago only the native hunters could successfully track and lay low this elusive, giant deer, to-day anyone fitted to withstand a little hardship and exposure, can bring it to bag with ridiculous ease. All we have read and heard of the wonderful sagacity of the moose seems to be failing it as its enemies increase, and today instead of a thorough knowledge of the animal and its trickeries, the hunter in most cases needs but to take into the bush a modern rifle and a little luck, if he would bring out an antlered head and a big story. I have met unexpectedly with moose while travelling straight down wind, and have driven up to them with a team of horses in a noisy, cumbrous bobsleigh, only to have them stare inquiringly at me and shamble slowly off. On other occasions I have known them to feed close to our camp night after night, in spite of a hundred different noises from wood-chopping to singing, which broke the silence of the surrounding forest. Of course there are exceptions to this, and there are many old moose ranging through the wilds of Manitoba, whose inherent, protective instincts are such that they will unconsciously lead the hunter away upon a long tramp, from which he will invariably return empty-handed unless he be a master of his art. Let the hunter but betray his presence through the agency of any of the clever precautions the animal will instinctively take, as he travels along, and his hunt will be over for that day. To such an animal the precaution to guard against the close approach of an enemy comes naturally, and it is through no premeditated planning, or immediate fear of danger, that it resorts to artifice intended to warn it of any trailing danger. Only the trained hunter, and one who is fully equal to evading the animal's keen powers of scent and hearing, and who can approach unawares to within easy shooting range, is a match

### For This "Real" Moose;

and more moose are killed each year by sportsmen stumbling blindly upon them, or by a lack of protective instinct on their quarry's part, than by clever tracking. For this there is but one explanation. The moose which inhabit that part of the forest country adjacent to the settled districts become as it were half domesticated. They in time get used to the noise of trains, wagons, wood-chopping and many other sounds, and are constantly hearing or seeing things that would send the shy, wary moose of the far north into panicky flight. Even a rifle shot at no great distance does not seem to alarm them to any extent, so that it is little wonder that the embryo moose hunter usually attains his end with surprising ease. As one gets farther into the wilderness the moose becomes correspondingly more difficult to hunt, and in the great, silent forest of the far north, it is practically immune from all but the native tracker. Any old resident of Manitoba will declare that before the country was settled, the successful Indian moose hunters were few and far between, and whenever one succeeded in killing a moose it was a matter quite worthy of comment in the settlements. Now there are probably five hundred moose killed annually by people from the cities and towns, who know little more of the animal other than its appearance along a rifle barrel.

In spite of the many dangers with which the moose has to contend, it is surprising how it adheres to its favorite haunts in Manitoba, but there is

# THE MOOSE AND WAPITI OF MANITOBA

## A PLEA FOR THEIR PRESERVATION

little doubt that its range is slowly but steadily contracting. Each year the number of sportsmen and meat-hunters increases, and consequently the number of moose killed increases accordingly. At the present day the bulk of the population in the forest country depends largely upon deer meat for its livelihood, not from necessity but from choice, and many lumber and tie camps provide their men almost exclusively with vension. I know of several large companes who employ men to provide their camps with deer meat throughout the winter and each of these men are accountable for the death of about thirty animals per season. Others kill them for the hides and heads alone, for which they find a ready market in the cities and towns. Naturally this state of affairs cannot always exist as it will cease with the extermination of the deer in the province and unless the moose and wapiti are protected during the close season they will gradually disappear altogether from our forests. This might be excusable were there no land which the province could afford to give them, but there are large tracts which will never be of real value, and which if the law were properly enforced, would provide a refuge for them for all time to come.

The most worthless land we have within our boundaries is the natural home of the moose. Barring winter lumbering, which should not be detrimental to the animals, the huge, low-lying tracts of muskeg, overgrown with stunted tamarack, spruce and willow offer no commercial industry.

As I have said before, the moose is in no apparent danger of total extinction, but in the course of time it will most certainly cease to exist in portions of its present range and while we have space to give it in Manitoba, we should put forth every effort to preserve it among our big game animals.

### Wapiti Vanishing.

In comparison to the moose, the wapiti is in far greater danger of extermination. Its range in the province is much more limited comprising a piece of country between Lakes Winnipeg and Manitoba, and the districts of the Riding and Duck mountains. Formerly it was plentiful in southern Manitoba, but with the exception of an occasional straggler, it is seldom seen there now. Each year its range shrinks before the advance of settlement, and the constantly increasing number of hunters who pursue it. Between the lakes it is probably making its last stand, and reports from there show that it now occupies a very limited area. Several more years will suffice to kill it off in this district, unless prompt steps are taken to preserve it. In its wilder and more inaccessible range of the Riding and Duck mountains it is reported to be still fairly plentiful, but I have recently been informed that it is steadily decreasing in numbers. The number of wapiti existing to-day in Manitoba is probably far smaller than is generally believed. In the Riding Mountains district lies an extensive tract of wild country splendidly adapted for the wapiti. It is practically useless for settlement, and barring some lumbering it will never be of value to the province except as a large and magnificent game and timber preserve. Here the moose lives also, as well as smaller deer, and if the people of Manitoba give evidence enough of their support of such a movement it is altogether likely that the provincial government will bring to a successful issue a proposition now before it to establish such a preserve.

Under present conditions, the wapiti will disappear, but if we arouse ourselves to the importance of maintining it in the province, we can do so, and preserve it for all time. All

# THE MOOSE AND WAPITI OF MANITOBA

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that is required is public sentiment in favor of the movement, as we hav able men in our legislature ready to comply with any such reasonable request. Therefore, I say, let us preserve the wapiti, and not relegate it to history and museums. To an unthinking man it is probably nothing more than hide and meat, but to the lover of the great out-of-doors, the naturalist, the sportsmen and the wholesome-minded citizen, it is a subject of the deepest admiration.

What will the outcome of all this needless destruction mean? Simply that the people of Manitoba will lose two of the grandest of big animals now existing, through the agency of a few who are slaughtering them for purely personal gain. Will we allow future generations to look back upon the killing of these splendid animals as an indelible blot upon our national character Many say to protect them is to frame class legislation, which will preserve them only for those who would kill for sport. To such people, we can but extend sympathy. They are so engrossed with their own personal affairs that they care little for the magnificent things Nature has bestowed upon them. They see nothing of the beauty of Nature, they care for nothing other than that which directly concerns them, and they do not realize that after all, the true sportsman is the most potent factor in game protection.

In allegiance to our country, and its big game heritage, let us not put upon the minutes of our history, that the wapiti sought its last refuge in Manitoba and was miserably exterminated, or that the moose was driven forever far beyond our borders.

The Manitoba Game Protective association has for some time past been advocating the establishment of a provincial game preserve, having brought the proposition before the legislature; and, I think, if other societies were to offer their support they would greatly assist in the accomplishment of the desired results. No organization in the province is more worthy of lending a helping hand in such a cause than the Manitoba Historical and Scientific Society, which, for many years, has kept constantly in touch with the many important factors in our provincial history, and I trust that its members will consider the future of our big game and give their support in providing for its perpetuation.

At the close of the reading of the paper a discussion arose on the matter of the preservation of the deer family in Manitoba, when it was moved by Mr. W. J. McLean, seconded by Chief Factor William Clark, and unanimously agreed as follows :

"Whereas this Society learns that a proposition has been brought before the Legislature of Manitoba by the Manitoba Game Protective Association to establish a provincial game preserve in the Riding Mountains District : this Society begs to give notice of its hearty endorsation of the movement."

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TRANSACTION No. 70

MARCH 8, 1906

THE HISTORICAL AND SCIENTIFIC SOCIETY OF MANITOBA

# A GREAT CITY LIBRARY

BY

GEORGE BRYCE, LL.D., F.R.S.C.

PRESIDENT OF THE SOCIETY

Winnipeg
The Manitoba Free Press Company
1906

# A GREAT CITY LIBRARY

The Annual Meeting of the Historical and Scientific Society of Manitoba was held March 8th in the Y.M.C.A. building, Winnipeg. Of the two papers read, one was by the President of the Society, the Rev. Dr. Bryce. His subject, " A Great City Library," is of much importance to every class of citizen. The following is the President's Address:—

A full and well-selected Public Library is as necessary to the city as the Board of Trade, the Parks Board or the Humane Society. At first sight many persons may question this. The conception some have of a Public Library is that it is a mere exchange for novel readers, a resort in which to look up the latest magazines, and perhaps a haven for those of more culture to get at the public expense the latest literary critique on the revival of the Bronte cult, or more information on the interminable dispute as to Carlyle and his domestic infelicities.

These and like purposes the Public Library no doubt does serve. But these are not the main purposes of a well provided library that takes seriously the spread of knowledge or the increase of intelligence among the people. General culture is certainly the purpose of the library, but when the city undertakes a library it should aim at providing works for consultation on the practical side of life—especially is this so in Winnipeg.

Winnipeg is more than four hundred miles from St. Paul and Minneapolis—the nearest point where a great public library may be expected to rise; it is thirteen hundred from Toronto or Ottawa, the nearest Canadian cities where a sufficient concentration of population and means is likely to provide a great library.

The isolated position of Winnipeg as the one great city of Western Canada throws the greater responsibility on it to provide books—expensive books—to supply information for our Western Provinces. Books are needed —books covering all departments of the social, educational and legislative demands of the provincial life. The city has many requirements—industrial, manufacturing, business, statistical, legal, artistic, aesthetic, athletic, intellectual and religious.

Thousands of questions are constantly rising in all these fields of thought, and books are needed to answer questions, to stimulate enquiry, to learn from the successes or failures of other cities what we may do.

If the books demanded were to be had otherwise in Winnipeg, the city certainly would not need to provide them; for books even in private hands are now regarded as in some sense public property open to appreciative readers. But the needed books are not to be found among us. The Provincial Library is chiefly legislative, with a certain number of books historical and general. The Colleges have small libraries of books—educational, scholastic and theological. The University professors are very properly clamoring for reference works in science for their use—but their library is in its infancy. All these do not and cannot supply the demands of our Western life; or provide for the well-being of our rapidly developing city and country.

It lies at the door of Winnipeg to supply the pressing want, expensive though it may be, if it is to be supplied at all.

## OUR PRESENT POSITION.

The Historical Society, incorporated in 1879, has always stood for the maintenance of a library to supply this want. Early in its history the Society raised from the citizens some $1,600 to make the beginning of a Public Library. The library was maintained in the Society's rented rooms. until 1888, when an agreement was made between the City Council and the Historical Society to carry on the library jointly in the City Hall. The library, with a small fee of $2 a year from each reader, was carried on until 1895, when it became a Free Public Library, the City Council meeting the whole expense. The joint management so continued until 1904.

The grant, even after the establishment of the Free Library, was insignificant—$2,000 a year, from which salaries and all charges were required to be paid.

The narrow quarters, and their unsanitary and uncleanly condition, operated much against the library.

We have in the last few days transferred some two thousand of our books—the best selection of them—to the Public Library.

We speak of the "dust of ages," but if the dust of ages accumulates in proportion to that of the eighteen years since we entered the City Hall,

then I don't wonder at the dread of antiquity that the aldermen have had, and yet there was a clause in the agreement—

"That the City Hall caretaker be responsible for the care of the Historical rooms as well as of those belonging to the Public Library."

We are pleased, however, with the greater energy and higher appreciation of books shown by the present Library Committee, in comparison with their predecessors.

The Carnegie Library, notwithstanding the ungrateful remarks made now and then by citizens as to the donor, Mr. Andrew Carnegie, was the only solution of the Library question. It has given us new hope of having a great City Library.

The quarters then—suitable and commodious—having been provided, the city is committed to making the Public Library worthy of the great metropolis of Western Canada, worthy of a University city, and worthy of the ambition of a city of nearly one hundred thousand people.

It becomes citizens interested in the higher interests of the metropolis to discuss:—What shall be put into the Carnegie building? What ideals shall prevail? What class of books shall be obtained—the merely ephemeral or the permanent?

## FICTION.

The prevalence of novel reading in our Public Libraries is one of the features of the age. It would be narrow and unwise to object to good works of fiction. The parable, the allegory, the novel, and much poetry may be the product of the imagination and represent the highest flight of human intellect. But that eighty per cent of all the books read from our public libraries is fiction is surely grotesque and unreasonable. And then the varying quality of fiction should be taken into account. The novel of our own time should not be excluded, but the plethora of poor novels is a feature of this first decade of the Twentieth Century. It is a fair question whether the ephemeral fiction should be found in our public libraries at all. For one thing, it is not possible to meet the ardent novel reader's demand. The public library usually takes in half a dozen copies of the latest novel. These novels are put on as seven day books. A break-neck dash is made by the mentally-jaded novel reader to get the new novel. Only six persons in the first week can each get one of the six copies; only twenty-four all told can obtain the said novel in the first month. In the month the craving for it is over, and only a handful of the hundreds demanding it can be supplied.

Since no public library, then, can supply the demand, it is better, since novels are cheap, that the McIntosh Library, or the 'Booklovers' Club, or the bookseller, should be patronized by those making this unhealthy demand; and that the public library should only aim at keeping those novels which have gained the place of being good literature.

## NEWSPAPERS AND MAGAZINES.

For a well-provided newspaper and magazine room in a public library a better plea can be made than for fiction. These are read on the premises. A large portion of our city people come from or have acquaintanceships and interests in the cities or towns of the country west of us. They also are fond of glancing over the local home newspaper to learn what they are doing "away back east." No one can subscribe for all the papers which he might desire to run over for five minutes now and then. No man could take the hundred magazines, any one of which he might desire to consult, particularly if they were arranged, indexed, and cross-referenced to save his time.

But a few hundred dollars—say four or five hundred—will give 100 newspapers and 100 magazines.

That would be money well spent by the library, for hundreds of people can read them, while only half a dozen are able to seize at one time the latest novel. If this were done, the best newspapers and magazines could every year be bound and form really the only complete source for furnishing contemporary facts. These passing publications, bound and well catalogued, are most valuable for supplying the history of our own times.

## A CIRCULATING LIBRARY.

A real public library may be called the people's college. Here books should be provided to interest, educate and stimulate all classes of citizens. Though the expense of renewals is great on account of the destruction of books in the circulating library, yet it is universally conceded as necessary that books should be lent out for one or two weeks to readers to cultivate the taste for home reading. In Great Britain there is very much more home reading than we have in Winnipeg or in any part of Canada. Mudie's Circulating Library does an enormous business in sending out to the remotest corners of the British Isles all classes of books of convenient size and character.

The Toronto Public Library, eleven years after its establishment, had 35,926 volumes in its circulating library, and these covered not only magazines, but books on medical, social and other sciences; also of religious literature, the arts, language and literature, geography, novels and topography, with history, biography and poetry.

But the observable thing is that in Toronto, where the tastes and condition of the people are very much the same as those of Winnipeg, the proportion in the circulating library of fiction to all the other books was only as 1 to 7. This thoroughly supports the position we have taken that only fiction which is established as good literature should as a rule be largely used.

## THE REFERENCE LIBRARY.

But it is the Reference Library in which we are as a Society chiefly interested. Reference books are open for consultation in the reading room of the library, but may not be taken from the building. The Reference Library consists of books which are more expensive and therefore more valuable and useful; books of cumbrous size such as dictionaries and the like, which cannot be easily moved or carried; or uncommon or rare books, which even the private libraries of the well-to-do cannot secure; and yet books of a class which must at times be consulted by different classes of citizens.

The Reference Library is the notable part of every library. In Toronto Public Library, which has from the first been under the care of Mr. James Bain, he a scholarly man, who had several years' experience in a publishing house and is an authority on things Canadian—who, in short, is in every way a competent librarian—wrote a few years ago in speaking of the library and the board of twelve leading citizens who assist him:—

"From the outset the Board has watched with great interest the growth of the Reference Library as the most valuable portion of the institution under their direction, and feel a reasonable pride in the valuable collection of books which has been gathered together during the past ten years. In the department of Canadian history and exploration it is unequalled in the Dominion; while in arts, manufactures, patents, history and genealogy, and many other subjects, it occupies a high position."

During the ten years spoken of the Toronto Reference Library increased from 8,043 volumes to 33,062—nearly as many books as the Circulating Library contained.

## OUR CONTRIBUTION.

The almost total want of reference books in our Carnegie Library demands the immediate attention and support of all who desire to see a worthy library for the city. It was this idea that led the Historical Society to make the offer of 2,000 of its best books to the Carnegie Library for the present use of all classes of our citizens. It is to be open as a Reference Library to them all.

Our Society may have seemed to some to be too insistent in having their works placed in the Carnegie Library. It will be noticed that they are precisely the class of books—books on Canadian history and exploration—which are the glory of the Toronto Library.

Among these books soon to be open to the citizens are works on early colonial history, books of early travel on Hudson Bay and the Atlantic coast; valuable works on Indian lore and customs; accounts of early fur traders, as well as most of the Canadian books which have been published in Canada in late years. There, too, is a splendid set of the Jesuit Relations of sixty-nine volumes; Bancroft's great series of the Pacific Coast of 31,000 large pages; Schoolcraft's six quarto volumes on Algonquin folk-lore; Leslie Stephens' remarkable National Biography of sixty-three volumes; Murray's large dictionary up to the letter K, which, when complete, is to have one million of new quotations. There are besides large numbers of most valuable works, including the great set from the Smithsonian institution of 120 volumes of the Geological Survey of the United States, with its splendid illustrations.

## WHAT IS NEEDED?

No doubt city finances need consideration; but if Toronto added to its Reference Library 2,500 volumes a year in its first ten years, does not Winnipeg need to do the same? Cyclopaedias and gazetteers are wanted. Questions of every sort arise, making it necessary to have full sources of information. Dictionaries are in great demand for all the twenty or thirty languages spoken in the city; and especially is every variety of dictionary wanted for the English language. Dictionaries of language, etymology, archaic and provincial words, anachronisms, Scottish words and expressions, Irish-English, Gipsy dialect, synonyms, and the like. Constant disputes are

occurring needing solution. The possession of Indian dictionaries, some of which are supplied by the Historical Society, should be kept in view, for the purposes of trade, etc. It can easily be seen that in no department can there be a more useful library provided than in the broad field of linguistics.

## THE FINE ARTS.

One of the greatest wants in the city is authoritative treatises and careufl illustrations in the fine arts of painting and sculpture. We are absolutely without this means of culture in any public place. A Reference Library of expensive works, containing the pictures and the work of the greatest artists, is imperatively demanded. We are too young yet to get great pictures themselves. They are hard to obtain and beyond our resources; but we may have splendid prints of all the great pictures by the expenditure of a comparatively moderate sum. Art and literature will claim more and more devotees as our city grows.

## SCIENCE.

Social, political, medical, and general natural science are all represented in libraries of any position or standing. The problems of public utilities, of taxation, of civil government, of political organization, should be freely accessible to all our working men. This is the age of the common people. Every facility should be given for supplying the numerous voting class with materials of study and reference. Then applied science, as dealing with lighting, heating, sewerage, power, city paving, water supply, and other such problems should be well represented. Winnipeg will yet be the home of the industrial arts. Factories will increase. Every industrial question should have some authorities in the Reference Library where it may be studied.

## GEOGRAPHY, TRAVEL, ETC.

Valuable works on geography, travel and topography are out of the reach of the mass of the people. Why should they be debarred from increasing their intelligence and widening their view of things? When men and their families cannot afford to go abroad and travel, they may largely supply the lack by the well chosen and authoritative books of travel. So

with history. The failures and successes of the past, the rise of civilization, its perils, and a hundred other important matters may be studied by the provision made in the Reference Library for historical examination. Biography is but a department of this great subject, by consulting which we may gain inspiration, and by the acquaintance with great men may perhaps make our lives sublime.

## THE CANADIAN DEPARTMENT.

One word more for Canada. Canada is becoming a nation. Its writers are becoming better and better known. Even in the mother country is this so. Everything literary, or in the several departments mentioned. which is Canadian, should be an especial care to an intelligent and broad-minded librarian. The historian, the essay writer, the debater, the reporter, the teacher, the political or pulpit orator, should have the opportunity and ready access for consultation to a fully supplied and up-to-date Canadian department in the Carnegie Library on William Street.

If this should be the outcome of the efforts of the Historical and Scientific Society for the last twenty-five years, then we may feel satisfied.

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TRANSACTION No. 71 APRIL 19, 1906

THE HISTORICAL AND SCIENTIFIC SOCIETY OF MANITOBA

# The Galicians Dwelling in Canada and their Origin

BY

MICHAEL A. SHERBININ, B. Sc.

A MEMBER OF THE SOCIETY

Winnipeg:
The Manitoba Free Press Company
1906

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# The Galicians Dwelling in Canada and Their Origin

At a late meeting of the Manitoba Historical Society, Mr. Michael Sherbinin, a graduate of St. Petersburg University, and the possessor of some six or seven European languages, read a most interesting paper on our Galician people. Mr. Sherbinin, who is a new member of the Society, is engaged in teaching a number of Galician students in the city. A hearty vote of thanks, moved by Mr. W. J. McLean and seconded by Mrs. (Dr.) Bryce, was presented to Mr. Sherbinin. The following is Mr. Sherbinin's interesting lecture:

In studying a new people it is good to know both wherein they differ from us and also wherein they are like us.

It seems to me that although both methods of studying a nation are useful, the second one or the one where we look into the common ground that a people has with us, is more interesting and gratifying. By beginning a study from all points of similiarity between us and a new people, we will see that the points wherein that people is unlike us will gradually be reduced and partly even vanish away.

We would dwell on the people commonly called here Galicians, known also under the more scientific name of Ruthenians (or Little Russians).

The Ruthenian language belongs to the same family of languages as English, French, Latin, Greek, Gaelic and Welsh, that is to the Aryan family of languages. The Encyclopedia Britannica tells us that Aryan means honorable and noble.

If we were to imagine the Aryan family as a tree with many branches, then the English language would proceed from the same branch as German, Dutch, Swedish and Icelandic, and the Ruthenian tongue would proceed from the same branch as Bohemian, Polish, Russian and a dozen of other Slav languages, whereas Latin would belong to the Italic subdivision and Greek to the Hellenic.

## SIMILAR TO ENGLISH.

In travelling over a settlement of Slavic people we would be astonished to find from 5 to 800 words which have some similarity with English, Latin French and Welsh.

" Andrey ore ploohom "

would mean: Andrew plows with the plough, where "ore" reminds us of Latin "arare" to plow and of "arable" land in English. "Marina pase hoosy" means: Mary feeds the geese. "Tomko pase swyni" means: Tom feeds the swine. Pasty means to feed or to tend a flock and therefore pastor means pastyr in Ruthenian. "I am the good shepherd" sounds: "Ya yesm 'pastyr' dobry" in Ruthenian.

Surely the ancestors of the Ruthenians and of those who speak the English tongue spoke languages much similar to each other. We need not consult many books to find the truth of it. Take for instance such phrases as this: "Bystra struja rushila cherez dolynu." It means: The boisterous stream rushed over the dale. "Pohanskij hetman lezhav prosterty pered tzarem" means: The pagan chief lay prostrate before the tzar (or the king, which means practically the same thing).

And to change the subject into one more idyllic:

How would that phrase sound in Galician:

"The sister is sitting a while in the garden and is plaiting a garland from roses, periwinkle and tulips."

"Sestra sydyt' hvylu oo horodi i plete girlandu z rozh, barvinku i tulipaniw."

Then we ought not to be astonished in seeing a common ground which both languages have in words handed down to them by the Christian religion such as Angel, Archangel, Apostol, Kleric (Cleric), Parochialny, Episcop, Presveeter (Presbyter), Diakon (Deacon), Eucharistia, Christiane, which sound almost alike in both languages.

## ETHNOGRAPHICALLY RUTHENIANS ARE ONE WITH OTHER SLAV PEOPLES.

The vast plain of Eastern Europe was inhabited in prehistoric times by Sarmats and later on by Scythians, of whom Herodotes wrote in the Fourth Century, B.C. Then the Avars, the Huns and the Goths wandered through those plains and left but very few traces of their settlements.

The Hermitage Museum at St. Petersburg possesses two vases of a high artistic taste, representing Scythians. They are the silver vase of Nicopol and the golden vase of Kertch, and date from the Fourth Century, B.C. The Scythians of the silver vase are represented breaking-in and bridling their horses. They have long hair, long beards, large features, tunics and trousers, and look very much like the present Slav inhabitants of those countries.

The ancestors of the present Galicians, Russians, Poles and all Slav nations had one national catch-word by which they designated those who were akin to their nation. It was not the political union; it was not the one higher principle of nationality they tried to maintain. They were yet too childish and perhaps too harmless to rise to that abstraction. The measure by which they measured a man is this: Does he speak intelligibly?

"Slovak, Slovinetz, Slovianin," all these words, which are used up to this day, mean: A man who talks, one who speaks intelligibly, one whose "words" I can catch. Slovo means word, catch-word, intelligible, or articulate speech. Therefore a man whose word I understand is for me a "Slovak," a "Slovian, a man of the "plain speech." I can get along with him and I don't care for other distinctions. This is the philosophy of the Slavs or the first scientific attempts to raise a standard of nationality.

On the other hand all the people whose speech the Slavs could not understand they called Niemetz—dumb man—one whose speech is not intelligible to me.

This is a very simple classification and it requires very little exercise of our brain powers.

By the name of Niemetz, the Russians and Galicians designate up to this day the Germans.

Precisely as the Germans in their turn called all peoples related to them Deutsch, that is distinctly speaking or speaking so you can catch it.

## THE BIBLE IN SLAVIC.

To show how the dialects of the Slavs are related, it will be useful here to say that the language in which the service of the Greek Church is conducted among the different peoples of the Slav sub-division is the dialect of the Slavs of Pannonia among whom two brothers, Cyril and Methodius, translated the Holy Scriptures in the IX. Century (862-885). They came from Thessalonica and were the apostles of the Moravians and Bohemians; in 966 Micislav, duke of the Poles, was baptized.

The fact of the translation of the Bible by these men is no doubt a greater victory and one of more importance to call to life the individuality of the Slavs, than many a conquest made by the sword.

Now in the Slav peoples of the Greek Church from the Mediterranean to the Pacific Ocean, the Divine service is still held in the dialect into which these two brothers translated the Scriptures one thousand years ago.

To the year 862, when these brothers began their work, we must refer an event which gave birth to the Ruthenian nation, known here as Galicians.

A Galician calls himself Russin and his language Russki. A Russian calls himself also a Russki. These two nations had one common origin.

## THE AGE OF VIKINGS.

And now here we will recall some interesting events which England and the duchy of Russ, from which these Galicians spring, had in common.

You will remember that the first Danes or Northmen who came to England made their first incursions in 789. About that time the Northmen came to the north of France and imposed their power in Normandy. These incursions of the Northmen continued all through the IX Century and we know that the wave of these Scandinavian vikings, whom some historians call pirates, broke against England, France, Paris, Sicily, Naples and other lands.

It is these very Northmen who reigned in England as Danish kings from 1014 to 1044, and then under the name of Normans from 1066 to 1154, who settled aiso in Iceland in 861 and in Russia in 862. They wore the some coat of mail, the same pointed helmets, and spoke the same language, probably with a few distinctions of dialect.

These Northmen would impose their rule on the nations whom they subdued; sometimes they would share the power along with the assembly of the people as in the Republic of Novgorod in Russ or Russia of to-day; sometimes they would form a corps d'elite or a pretorian guard of more powerful rulers as in the instance of Constantinople, and would help these monarchs in their campaigns against other powers.

## NESTOR'S CHRONICLE.

It would be very interesting now to hear the first historic record known by the Ruthenians and the Russians of their origin as a kingdom. This document is the chronicle of Nestor, the Monk, who lived in Kiev, South Russia, and who died about the year 1115.

The Chronicle of Nestor, written in Slavonic, reads thus:

"In the year 6367 (= 859), the Varingians sailed over the sea and took tribute from Chud and Slovens from Meria from Ves' and from the Krivichi, but the Khozars took tribute from the Polanes and from the Severians and from the Ventichi."

Then Nestor continues: "In the year 862 three tribes chased the Varingians over the sea; they refused to pay them any tribute and they governed themselves and they did evil in the administration of justice. One clan rose against another clan and party-spirit and discord were prevailing among them and they began to make war among themselves.

And they said then to each other: Let us seek for a prince who could rule over us and who could judge in righteousness. And they went over the sea to the Varingians, to Rus', for so were these Varingians called: Rus', even as others were known as Swedes, others Normans, others Angles, others Goths.

And the clans of Chud, of Slovens, of Krivitchi, and of Vess, said to Rus: "Our land is vast and rich, but order is not found there. Come over to rule and govern us."

And three brothers were chosen with their escort and they took with them all Rus and they came. And the eldest, Ruric, settled in Novgorod, and the second, Sineus, in White Lake, and the third, Truvor, in Izborsk (south of Peipus Lake), and the land of Rus, namely Novgorod got its name after these Varingians; these are the men of Novgorod of the Varingian stock. Aforetime the Novgorod people were Slavs. And in these towns did the Varingians settle; the earlier dwellers in Novgorod were Slavs, in Polotsk Krivichi, in Rostov Meria in Murom Muroma, and over all these Ruric became ruler."

The Swedish sea-faring men of that time were known under the name of Roths-men; and Rods-folk or Ross-folk is the name by which fishermen are designed to-day in Norway, when they go on their fishing expeditions.

Even to this hour Ruotsi is the name by which the Swedes are called by the Finns.

We see, consequently, that the Vikings, who founded the duchy of Rus, imposed their names upon the Slavs, who were under their power.

As the Northmen in Normandy and in Rouen after a few generations began to speak the language of the people, whom they conquered, and as the descendants of Tancred in Naples and in Sicily began to speak Italian, so in the plains and forests of the Slavs, the Northmen, who settled there in the ninth century, began soon to speak the dialects of Slavs.

It sounds peculiar that Nestor says that some Varingians were Normans, some Goths, some Angles, and some Rus. Yet we will give credit to Nestor if we remember that Varingian does not denote a nation, but a band of armed exiles or of peoples who associated for making war. An exile or a refugee was called vaergenge in Anglo-Saxon. These exiles or Varingians made several raids on Constantinople and returned with their booty. They made also a treaty with the Greeks and the record of that treaty has reached us and the names of the Varingian vikings, who signed it, speak eloquently of their Scandinavian nationality.

In the tenth century these Varingians formed a body—guard of the Emperor's armies.

In the eleventh century a good many of those Varingians were English and Britons.

Gaufredus Malaterra says in his Historia Sicula III., 27, in 1081, that the English who served in the Greek army were called Varingians. We are told even that in the twelfth century that body of life guards was recruited almost entirely from English and Danish warriors.

Hence we can easily understand why Nestor, who wrote about 1115, said that some of the Varingians were Angles.

During the wars with the Teutons many Slavs were taken captives and sold into slavery and their very name gave rise to the word slave.

Many Scandinavian names were used by the Slavs and the titles of the first nobles and officers of Russia's early days were Scandinavian; some of these names, as bolarin (tiun), yambednik, (to g, kniaz), are ound in the Russian language even to-day. The very word dooma, now used for parliament, seems to be a remainder of the Viking times, and is related to doom-house.

## TWO TENDENCIES.

This nucleus of a rising kingdom became divided into several feudal duchies of which we see two elements gradually emerge and become centres of the two great divisions: of Rus—the Great Russians, known also as the Russia of the Tsars in the north, with Moscow as capital, and the Oukraina

(or in the French spelling Ukraine), with Kiev as chief town, in the south. The northern branch developed into what now is Russia, the southern branch into Little Russia or the Republic of Kozacks, of which the Galician Ruthenians made a part.

The conception of an unbroken succession of princes ruling in Russia's towns and duchies is wrong, as in the eleventh, twelfth and thirteen centuries Russia had several republics with more or less developed rights.

The chief republics were those of Novgorod and Pskov. Novgorod was a flourishing town belonging to the Hanseatic League and inhabited by many foreign merchants.

This powerful republic, which styled itself as "the Lord, the great Novgorod," was annexed to the principality of Moscow by John III. in 1478. It was sacked and crushed by John the Terrible in 1570, who brutally murdered several of its citizens.

Among the Slavs of the Russian principalities two opposite tendencies were continually at work; the tendency to aggregation and national unity and the tendency to dispersion and independence.

A centripetal tendency characterizes the North, or Russia, while the tendency to independence or a centrifugal force is dominant in the South or in Oukraina.

## NO DISCRIMINATION, OBEY!

The ideal of Russia is to yield to the will of the majority, to the power of the prince, to have the individual will drowned in the will of the ruler. A Russian carries that principle so far that with him obedience, subordination, and, if necessary, patient endurance, is the greatest virtue. To this principle everything else is sacrificed. Motto: Obey and don't discriminate. The will of the individual is often crushed before the will of society or state. This is the centripetal ideal of Russia.

## INDIVIDUAL FREEDOM.

On the other hand, what ideal do we see in Oukraina? A love of liberty, respect of individual opinion, and that craving for individual freedom is so great that sometimes, if carried to an extreme, it weakens the welfare of the community. The Little Russian, or Galician, can stand for his opinion. He can sometimes hold it with a rare obstinacy, and he will stand for his convictions. He is bred in an atmosphere of comparative freedom.

Ruric's great-grandson, whose old Norse name, Valdemar (Ruler of the Sea), was corrupted into Volodimer and Vladimir (972-1015), embraced Christianity and married the daughter of a Greek Caesar. Valdemar, who had been a cruel and sensual heathen prince, is told to have undergone a thorough change after his conversion. He became mild, hospitable, thoughtful and spent much in charities.

This prince is called Vladimir the Great by his people, and his name has been woven into the folklore, as a successor of the pagan divinities whom he destroyed.

Although the title of kniaz, which these rulers bore, is translated by prince, we are entitled to interpret it as king, as it is practically derived from the Scandinavian konung or king.

One of Vladimir's descendants, worthy of the name of king, was Yaroslav the Wise, 1116-1154. He edited the Code of Laws. He occupied a glorious place among the princes of his time. His sister Mary was married to Casimir, King of Poland; his daughters also became the wives of kings; Elizabeth of Harold the Brave, King of Norway; Anne of Henry I., King of France; Anastasia of Andrew I., King of Hungary.

Of his sons, Vladimir, the eldest, is said to have married Githa, daughter of Harold, King of England; Isiaslav, a daughter of Micislas II., King of Poland; Vseslav, a Greek princess, daughter of Constantine Monomachus; Viatcheslav and Igor, two German princesses.

Yaroslav gave an asylum to the proscribed princes, Saint Olaf, King of Norway, and his two sons; a prince of Sweden; Edwin and Edward, sons of Edmund Ironside, King of England, expelled from their country by Knut the Great.

It is very important to note that the humane and mild element not only characterizes the reign of Vladimir the Great, after his conversion, but this spirit of mildness is also the chief trait of Yaroslav the Wise's legislation. He is reputed to have published the first code of law known among the ancestors of the Ruthenians, as the Ruskaya Prava (the Russian law).

Capital punishment, death by refinements of cruelty, torture, even a public prison were unknown. These are Scandinavian principles in all their purity.

The descendants and successors of Yaroslav the Wise were often contending for power, and as there was no law in force for the succession to the throne, the principality of a deceased king was divided into several parts, according to the number of his sons.

It is only the Mongolian conquest that partly put an end to these quarrels between the princes. The Tatar armies, numbering 500,000 warriors, flooded the plains of Rus. The princes of the House of Ruric joined their ranks to have a deciding battle with the terrible foe. Such a battle was fought at the Kalka river, near the Azof sea, in 1224.

Danilo, who later on was crowned as King of Rus in 1253, had joined the other Russian princes in the battle of Kalka. In it the princes of Rus were defeated and this defeat resulted in two and a half centuries of humiliation of Ruric's descendants, when they became but vassals of the Mongolian Khans.

It was only in 1480 that John III. emancipated Rus from the Mongolian yoke.

King Danilo, of whom we spoke above, reigned in Galicia and his subjects were the ancestors of the Ruthenians of Galicia.

Before the Tatars evacuated Russia, Galicia and Oukraina became parts of the kingdom of Lithuania, and its prince, Olgerd, gave the Tatar invaders a heavy blow by repelling them into their plains.

In 1386 the Lithuanian Prince Yagailo married the Polish Princess Hedvige, and was crowned King of Poland in 1386 in the city of Crakow.

In the fifteenth and sixteenth centuries the Turks and Tatars, which are akin to them, raided the settlements of Oukraina, and the population, who had to protect themselves against these incursions, banded themselves into a permanent army, the army of the Cozaks (Cossacks).

This army at last concentrated on an island situated on the river Dnieper, some hundred and fifty miles north of the Black sea. The centre of culture was in the city of Kiev, where during centuries academies flourished, and while the kingdom of the Moscow Tsars groped in darkness and ignorance, Kiev abounded with learned men who were versed in Latin, Greek and Slavonic, and who influenced even the northern Russian towns by their culture.

We wish to quote a piece of poetry by the Russian poet, Rylaef, in the gifted translation of T. Hart-Davies, of the Bombay Civil Service.

## NALEVAIKO'S CONFESSION.

By Rylaef. Translated by T. Hart-Davies.

Try not with threats my soul to shake,
Persuasive words no change can make,
For hell to me is to have viewed
My loved Ukraine in servitude;
To see my fatherland set free,
This, this alone, is heaven for me.

E'en from the cradle was my breast
With love of liberty possessed;
My mother sang me glorious lays
Of those long-past historic days,
Whose memory yet lives 'mongst men,
For no fear seized Ukraina then.

This poetry pictures the exalted patriotic feeling of Nalevaiko, a Cozak chief of the Ukraine.

Another fragment of Rylaef's poems gives an insight into the fierce expeditions of these war-like Cozaks:

Freedom we breathed, and loved her breath,
And oft would we who mocked at death
Unsleeping o'er the wild steppe born
Taste but a handful of dry corn,
Heav'n's air to us was meat; and when
We went, a band of gallant men,

On some wild raid, the bright star showed
And lighted up our darkling road,
Or else the heaped mounds we traced
By the wind howling o'er the waste:
Then like a cloud in thund'rous skies
We roused the stillness with our cries.
In some strange land in wild foray,
The hostile troops we swept away;
Village and town it was our joy
Alike to level and destroy.

Several centuries were spent in Oukraina in this struggle with the Tartars and also the Poles, who succeeded in holding their power for a time over Kiev and whose realm reached at a time from the Baltic to the Black Sea. After a war with the Poles, the leader of the army of Cozaks, Bogdan Chmelnitski, on conferring with his people resolved to apply to the Tsar of Moscow, Alexis, asking the protection of Moscow against the outward foes.

An alliance was then concluded between the Tsar of Russia, Alexis Michaelovitch, and the Republic of Kozaks, at Pereyaslav, and then Oukraina enters upon a new period of her history.

This event took place in 1654, when Oliver Cromwell ruled over the Commonwealth of England.

Galicia which had been meanwhile under the power of Poland during three centuries, became a province of Austria in 1772. The farming and working classes of the Ruthenian nationality were in an oppressed economical condition although for the last 50 years the poorer classes were somewhat better favored with schools than in Russia.

Another province of Austria, Boukovina, is mostly inhabited by Ruthenians known as Boukovinians. These people had been for a long time under the power of Moldavian gospodars or princes and have been less priviledged with good schools than Galicia. The Boukovinians adhere to the Greek Church.

During centuries the learned classes wrote in a kind of archaic dialect which was a mixture of the church language with the vernacular Ruthenian. In Russia, after the alliance of 1654, the educated classes gradually gave up their mother tongue to use the Russian language for literature.

Some 65 years ago a patriot of Oukraina, John Kotlarevski, started a literature in the vernacular tongue. His example was followed by others and now several periodicals are being printed in that language both in Austria, Russia and America.

The national poet of the Ruthenians is Taras Shevtchenko (literally: Taras Shoemaker's-son). This son of the people, born in the province of Kiev, displayed great literary talent. He was privileged to receive his education in St. Petersburg and was developed as an eminent painter and poet. His name is a rallying-point for the national feeling of the Ruthenians and a national watch-word. His songs are filled with mournful tones, recording the

wars of Oukraina and the oppression of a portion of the people in serfdom. Taras was himself born as a serf and some rich friends succeeded in purchasing his liberty.

He fell into disgrace with the Emperor owing to some temerity in the use of his pen and had to serve eight years as a common soldier on the sandy banks of the lake of Aral in Central Asia. This shattered his health and although permitted to return to his country, he died after three years in 1861.

The following verses are Shevtchenko's legacy to his people which we have endeavored to render in English rhyme, as near as possible to the original:

Learn from other men, my brethren,
Love to think, love reading;
Hear from strangers' lips the teaching
Yours by far exceeding!
Hold fast to your fathers' wisdom
And learn from another,
For God's doom awaits the traitor,
Who forgets his mother.
Strangers will forsake him likewise,
No good will befall him,
Both his kindred and the stranger
An outcast will call him.

## OUR GALICIANS.

The Galicians residing in Canada have proved that they can thrive as an agricultural people. They are fond of locating on bushy and slightly hilly homesteads and also near watercourses, reminding them of their old country. They understand living on very scanty provisions in the first years of their settlement and, after some years of toil, they have succeeded in obtaining here a measure of welfare which the Canadian soil and people are extending to them.

They find here ample scope for gratifying their love of liberty, and some of them have so far been identified with their new conditions, that they are proud and happy to be called Canadians.

In this respect they are faithful to the standpoint of the old Slav, who tried to identify himself with all people whose language he could understand

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THE HISTORICAL AND SCIENTIFIC SOCIETY OF MANITOBA

# A SKETCH OF THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

BY

PROF. GEORGE BRYCE, D.D., LL.D., F.R.S.C.

President of the Society,

A Life Member and Permanent Member of the General Committee of the B.A.S

WINNIPEG:

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# The British Association for the Advancement of Science.

At its first meeting for the year 1906-7 of the Historical and Scientific Society of Manitoba, the following paper was read by Rev. Dr. Bryce, the President of the Society:—

" Few buildings in Great Britain are better known to learned men than Burlington House, Piccadilly, London. Here is a very extensive public build- in the heart of busiest London, entirely devoted to Science and Art.

Entering by a fine stone-supported gate, a visitor meets a spacious paved court. Crowds of people may be seeen pressing into the Art Exhibition opposite the gate, but to a scholar much more interesting are the abodes of the great societies. On the northeast side of the stone-laid square is the famous Royal Society, dating from the time of Charles II., its great patron, and possessing a magnificent library of 45,000 volumes of Scientific literature. It has, too, the picture of one of its great founders, the brilliant Robert Boyle, as noted for practical talent and skill as a hundred years before, the great Lord Bacon had been for his scientific philosophizing. This great Society has had a wonderful career as a kind patron of Science, and after many wanderings was nearly fifty years ago quartered in comfort in Burlington House. Here, too, is the Royal Astronomical Society, which for a hundred years has by study and publication advanced the Science of the Heavens. Of the same ripe age is the Geological Society of London, followed as it was, a third of a century later by the Chemical Society of London. Now three-quarters of a century old is the Royal Geographical Society of London.

These are a brilliant congeries of Associations receiving the royal bounty, and worthily indeed have they repaid the patronage of monarchs and governments during the wonderful growth of British Science.

One of the latest to arrive in this Pantheon of Science, though born seventy-five years ago, was the British Association for the advancement of Science. This Society has an airy resting place, some three or four storeys high, directly above the gate of entrance of Burlington House. It is the most informal and democratic of the learned Societies, and from its fashion of perambulating to different parts of Great Britain and the Empire has done far more for the advance of Science than any of the others. It is the story of this Society that we propose to tell to-night, the more so since we expect to have the British Association hold its great annual meeting in our city of Winnipeg in 1909.

# THE BRITISH ASSOCIATION.

The origin of this Society in 1831 carries us away to another ancient city of the British Isles, which the writer had the pleasure of visiting also during the past summer. This is the old Scottish city of St. Andrews. Here a friendly professor who acted as cicerone descanted on the doings, including the scientific fervor, and the somewhat radical tendencies of Sir David Brewster, Principal sixty years ago of the United Colleges of St. Salvator and St. Leonard in that oldest of Scottish Universities, whose founding five centuries ago will be celebrated in 1911.

Brewster was a born scientist. Educated in Edinburgh, he had thrown aside the study of theology and devoted himself with great enthusiasm to the great department of Physical Optics. He discovered many of the chief facts as to the refraction, polarization, and absorption of light, and his value was immediately recognized by the Royal Society. On the continent in 1822, led by Dr. Oken of Munich, there had been formed the Association of Physicians and Naturalists in Munich. In 1830 also the German Congress of Scientists had met in Hamburg, and much interest was caused, which spread to the British Isles. Thus inspired to see the value of conferences between men of kindred scientific tastes, Brewster, in an article in the "Quarterly Review," made the important suggestion of "an Association of our nobility, clergy, gentry, and philosophers" for the active pursuit of scientific studies and discoveries. He spoke at the right moment. Ardent sympathizers took hold of his suggestion, and in 1831 the first meeting of the British Association for the advancement of Science was held in the city of York—a common meeting ground for North and South Britain. The promoters were warmly welcomed by the Yorkshire Philosophical Society, leading lights of which were the Rev. Vernon Harcourt and Dr. Goldie. In his enterprise kindred spirits were found by Sir David Brewster in Professor Babbage of Cambridge, the inventor of the famous calculating machine; in Sir J. F. W. Herschel—the son of the great astronomer—and himself an astronomer and physicist of note; and in Sir Roderick Murchison, Professor Johnstone, and Professor Phillips. These moulding minds gave shape to the Association.

The first President of the Association was Viscount Milton, afterward Earl Fitzwilliam, a Yorkshire nobleman. He has a special interest to us as Canadians, on account of his son, Lord Milton, being one of the adventurous spirits who, with Dr. Cheadle, crossed through our part of Canada in 1862-3, and succeeded after the greatest hardships in reaching the Pacific Coast in rags, after having well nigh perished from starvation in the mountains of British Columbia. We have a picture of his lordship in his buckskin suit.

## GREAT GATHERINGS.

The great value of science to all classes of the community has during the last fifty years been thoroughly recognized, and the effort of the Association, while not lowering its high standard and character, yet to take hold of all portions of the community, has resulted in vast gatherings at its annual meetings. The plan followed is not to visit any city until a formal invitation from the Mayor and Council of the city has been sent to the Association. The pre-

**LORD MILTON**
**Western Explorer (1862-3), Son of Earl Fitzwilliam, First President B. A. S. (1831).**

sent City Council of Winnipeg, at the request of the Royal Society of Canada, sent its formal invitation this year asking the Association to visit Winnipeg

in 1909. The largest of the seventy-five annual gatherings which the Association has held, was that of the year 1861, in Manchester, when 753 life and annual members, reached, with local associate and lady members, the large total of 2,385.

On the visit of the Association to Montreal in 1884 there were in attendance 572 British members, 219 new annual members, and the associate and lady members numbered 900, giving a total of 1691.

In Toronto in 1897 there were 414 British members, 125 new members, 782 associate and lady members, and 41 foreign scientists, chiefly guests, making a total of 1362.

The great event of the annual meeting is the opening address by the President, recounting the discoveries and scientific advances of the year. The writer was present at the meeting of 1896 in Liverpool, when Lord Lister was President. On that occasion the largest hall in the city, containing several thousands, was filled to overflowing, and many were unable to gain admission. It was an ovation to the great physician and man of science, and his address was worthy of the occasion. His recital of the discoveries of the few preceding years almost raised his hearers into the realm of fairyland or romance. He said, " By the aid of the Röntgen rays (then newly discovered) a photograph had been taken in which the bone of the upper arm of a patient was clearly seen displaced forward over that of the forearm, and the physician given a clue for his successful operation. The common metals, such as lead, iron and copper, being still denser than the osseous structure, these rays show the bullet embedded in a bone and a needle lodged about a joint. A half-penny was also revealed low down in a boy's gullet." The lecturer referred to the great service rendered to humanity by the discovery and use of chloroform and ether. The distinguished physician's account of his adaptation of science to surgery in carrying out the antiseptic principle was most interesting. He stated that in 1890 he had fully proved " the harmlessness of atmospheric dust in surgical operations." An account was given of Koch's great discovery " that each poisonous microbe appears to form its own peculiar toxine." Out of this discovery grew the cure of very bad purulent ulcers, and the hope was raised of science being able to banish tuberculosis—"the whiteman's scourge." There was hushed and breathless attention when Lord Lister gave an account of the researches of Metchnikoff, the great Russian pathologist, of how the white corpuscles of the blood in their weird, greedy seizure of hurtful microbes and decaying substances envelope them with snaky readiness and render these hurtful enemies harmless by devouring and destroying them. Said the great lecturer in closing: " If ever there was a romantic chapter in pathology it has surely been that of the story of phagocytosis.

## A COMPREHENSIVE SOCIETY.

The greatest feature of the British Association is its breadth. It is divided up into eleven different sections, and each of these receives its own share of time and opportunity. We all know that even among scientific men jealousies arise. The mathematician with his severe methods thinks little of the anthropologist

**SIR DAVID BREWSTER**
Originator (1831) and President B. A. S. (1850).

with his guesses and his plausible theories. The biologist looks askance at the geologist, with his hammer, breaking senseless rocks, while the former is dealing with the problems of sensation and intelligence; and so also the physicist with his knowledge in practical demand for the Brodwissen-schaften looks with sublime pity upon the archaeologist occupied with dry-as-dust investigations. But this is all wrong. Every department in education, every department of knowledge contributes something to the uplift of society and the world. In 1855 the Duke of Argyll was President of the Society. The Duke brought not only distinction from a long line of ancestral achievements in war, diplomacy, religion, society and letters, but was himself a scientist and a publicist. No doubt his

views as given in "Reign of Law" and "Primeval Man," or "The Unity of Nature," were far from squaring with those of Charles Darwin or Professor Tyndall, but then it is the glory of the Society that men of every intelligent view have a fair hearing and full respect shown to their views.

## THE SUB-DIVISIONS.

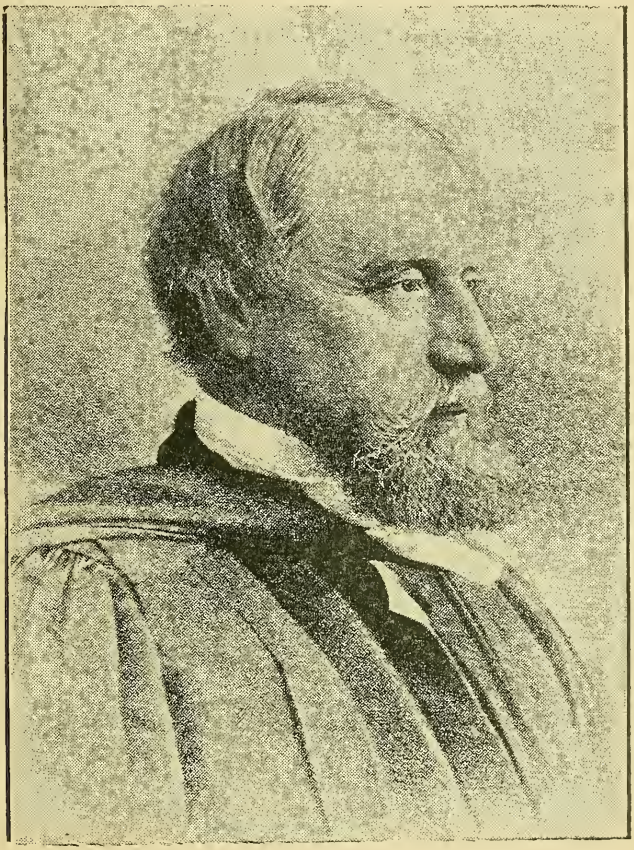
The breadth of the conception of the Association is shown in its different sections. These are:

A. Mathematical and Physical Sciences.
B. Chemistry.
C. Geology.
D. Zoology.
E. Geography.
F. Economic Science and Statistics.
G. Engineering.
H. Anthropology.
I. Physiology.
K. Botany.
L. Educational Science.

The large share given to Biology is perfectly natural. In a world, where the question of life is so intensely important it is well to subject it to the closest scrutiny. While Lord Lister, as President, added vastly to the means for the preservation of life, one of the greatest Presidents who occupied the chair was Professor Huxley. This was in 1870. While he was a controversialist who "loved the rigor of the game," yet he was a vastly sympathetic and wholesome man in his output. The presidential address of Huxley was a splendid vindication of the doctrine of Biogenesis or the Germ theory against that of Abiogenesis or Spontaneous Generation. Huxley maintained the principle that lies at the basis of modern medicine, and the knowledge of which enabled Lord Lister to make practical applications, which have revolutionized the old methods into really effective and life-saving processes. If anyone doubts the value of Science to man let him read the peroration of Huxley's Presidential address when he refers to the idea of Redi, worked out so completely by Pasteur, by which fifty million pounds sterling was saved to the wine growers, and his statement that the saving of this one scientist to France would go far to meet the total expense to his country of the Franco-Prussian war.

## SURPRISES OF SCIENCE.

In the British Association there is the freest expression of opinion. The most treasured notion is attacked without remorse. In this liberty lies the hope of succeeding in the search for truth. Never has this been more clearly seen



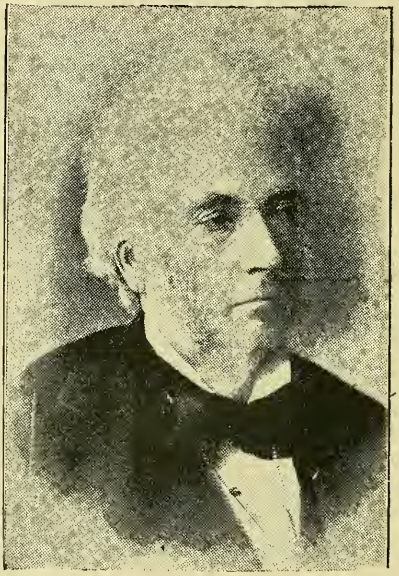
SIR WILLIAM DAWSON
President B. A. S. (1886).

than in the Presidential address this year (1906) in York of Dr. Ray Lankester. There is no attempt to form a dogmatic science. If a thing is false, if credence has been given to an ill-considered judgment or opinion, it is without the slightest regret abandoned. This is the true spirit of research. Dr. Lankester discusses with evident delight the discoveries made of radium and the radioactivity of a number of other metals. He announces that " after a year and six weeks a grain of radium has emitted enough heat to raise the temperature of

a thousand kilograms of water one degree. And this is always going on. Even a small quantity of radium diffused through the earth will suffice to keep up its temperature against all loss by radiation! If the sun consists of a fraction of one per cent. of radium, this will account for and make good the heat that is annually lost by it."

"This is a tremendous fact, upsetting all the calculations of physicists as to the duration in past and future of the sun's heat and the temperature of the earth's surface."

Again, with almost childlike glee, he says: "The kind of conceptions to which these and like discoveries have led the modern physicist in regard to the



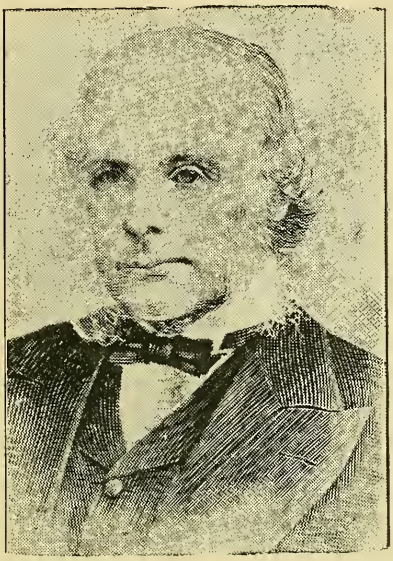
THE DUKE OF ARGYLL
President B. A. S. (1855).

character of that supposed unbreakable body—the chemical atom, the simple and unaffected friend of our youth—are truly astounding."

With the utmost frankness the President announces that the accepted botanical theories have been upset by the discovery of true spermatozoa in a certain Gymnosperm, and that higher as well as lower plants are fertilized by spermatozoa. With joyous candor, Dr. Lankester supports the Metschnikoff school in further treatment of stimulating the phagocytes in the blood to enable them to resist the germs of infection; and the startling fact that "alcohol, opium, and even quinine, hinder the phagocytic action, and that

they should therefore be entirely eschewed or used only with great caution when their other and valuable properties are urgently needed."

All must sympathize with Dr. Lankester when he speaks so decidedly against the apathy and ignorance of governments—in their neglect of science and their questionable treatment of scientific men by the administrative depart-



LORD LISTER
President B. A. S. (1896).

ments of the government. He looked upon the British Association as one of the greatest means of spreading a knowledge of the results of science and a love for it amongst all members of the community.

## THE ENCOURAGEMENT OF RESEARCH.

The large number of members and the comparative inexpensiveness of its management has always enabled the British Association to have at its command considerable sums of money for the encouragement of research. One of its best acts was the taking over the Observatory at Kew, which did valuable service by its investigations in magnetism, meteorology, and physics. For a number of years £600 was annually granted until, in 1871, the Observatory was handed over to the Royal Society, which had received large sums for its maintenance. During the first ten years of its existence the Association gave no less than £1,400 for the study of tides and waves on the sea. Recognizing the need

of scientific knowledge to the British people as a nation of sailors, the Association voted in all in its earlier years upwards of £1,600 for the study and improvement of the forms of vessels for successful navigation. £2,135 was spent in thirteen years for the study of problems of weather so important to a seafaring population. Grants were made for investigating earthquakes, and the land and sea level. No less than £1,500 was voted for mapping the stars, and for assistance to electrical and magnetic research. No one can forget the valuable service rendered by the British Association in gaining consent to the system of measuring known as the C.G.S. (i.e., Centimeter—Gramme—Second) units.

The publications of the Association have gone all over the world and have carried information by the papers being printed in full, in so far as they proved valuable. The scientist needs stimulation in the line of the direction of his investigation, in the appliances and devices that can be used, in the accounts of the failures or achievements of others, and in the thought of co-operation from his knowing that others like himself are following certain lines of search.

## THE COMMITTEE SYSTEM.

Sometimes with grants, but oftener without them, committees of kindred spirits are appointed in the several departmnts for investigating and reporting on certain questions of interest. By this method a definite direction is given to the specialists in their work, and many reports really remarkable have been given in during the three-quarters of a century of the existence of the Association.

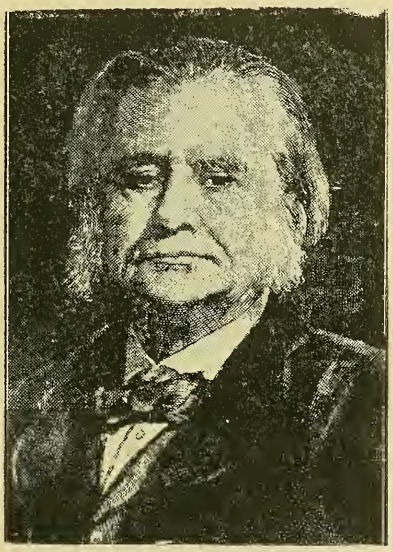
The subjects worked out by committees may be seen by a selection from the year in which the Association met in Montreal. Some of the subjects considered were: (1) Meteoric dust; (2) Chemical Nomenclature; (3) Movement of Underground Waters; (4) National Geological Surveys of Europe; (5) Rate of Erosion on Sea Coasts; (6) Earthquake Phenomena; (7) Migratory Birds at Light-Houses and Light-Vessels; (8) Promoting Survey of Eastern Palestine; (9) Science in Elementary Schools; (10) Facial Characters of Races of the British Isles; (11) Spectrum Analysis; (12) Archaean Rocks of Great Britain; (13) Theory of the Steam Engine; (14) Coast Signals.

From these few examples, taken from a single year, may be seen the exceeding important character of the work of the Association.

## COMING TO CANADA.

At its May meeting at Ottawa in 1895 the Royal Society in Canada, which had been instrumental in inducing the British Association to visit Canada in 1884 and 1897, the meeting in the former year having been in Montreal and

in the latter year in Toronto, took up the question of inviting the Association to visit Canada again. By unanimous consent it was agreed that Winnipeg would be the suitable place for a meeting should the Association decide to come to Canada. A large committee was appointed, of which the writer is chairman, to take steps in the matter. The Committee decided to wait upon the Hon. the Premier of Canada, Sir Wilfred Laurier, to ask for a grant for the purpose of bringing the British Association to Winnipeg. The Premier took a few days to consider it with his colleagues, and then wrote to the chairman, promising a grant of $25,000 to the Committee should their invitation be accepted by the British Association. By the direction of the Committee the chairman then ap-



**PROFESSOR T. H. HUXLEY**
President B. A. S. (1870).

plied to the Mayor and Council of the city of Winnipeg, asking that they should invite the British Association to hold its annual meeting here in 1909 and also requesting a grant of $5,000 for the expenses of the Association. The Mayor and Council cordially extended the invitation, and recommended to their successors to spend a suitable sum for the purpose proposed. The Historical and Scientific Society of Manitoba co-operated in supporting the request of Winnipeg. In May 1906 the University of Manitoba also agreed to support the city's invitation and appointed Professors Parker and Vincent to co-operate with the writer in bringing the matter before the officials of the Association. In July the writer met the two leading secretaries of the Association in London, dis-

cussed with them the matter fully, and left his views in writing, to be presented to the General Committee of the Association. Professors Parker and Vincent were present at the meeting in York in August and supported the invitation of the city. After discussing the matter fully the Association agreed to accept the invitation to Winnipeg for 1909, and the result was at once cabled by the Associated Press to Winnipeg and published in the Winnipeg papers of the next morning.

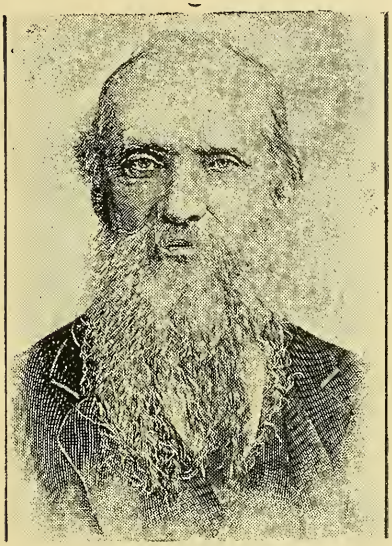
## ACCOMMODATION.

As soon as the Committee of the Royal Society takes action steps will be taken to form a large representative Committee, chosen by such bodies as the City Council, School Board, Board of Trade, University, University Faculty, Colleges, Learned Societies and other important bodies, to undertake the large work of accommodating the visitors from Great Britain, arranging for the rate of fares, providing suitable meeting places for the large gatherings, evening lectures, and section meetings of the Association, as well as for securing general offices for the officials of the Society and Sections. As the Association meeting will probably be in August, 1909, it is likely that the work of preparation will be begun in 1907, giving ample time for making complete arrangements.

## THE WESTERN TRIP.

A most important matter connected with the Winnipeg meeting will be the question of whether arrangements can be made for taking a selected body of the Association to visit the Pacific Coast and intermediate points of interest in the Western Provinces. Probably six or seven hundred members from Great Britain, the Continent and the United States may be expected at the Winnipeg meeting. It has been suggested that say two hundred of the most prominent of the scientists, who may be able, should go to the West and see Western Canada. A railway train could be placed at their disposal, as in the case of the manufacturers' expedition, when different places in the West were visited. There is a desire in the Western Provinces to see the world's leaders of science, and it would be of great value if at a number of leading places in these Provinces meetings could be held and addresses given by men of note. A suggestion has been made that the Western Canadian Provinces should contribute a sum sufficient, with grants from the leading cities for entertainment, to meet the expenses of this expedition. The cost of the whole, from Winnipeg west and return, would be probably from twelve to fourteen thousand dollars. A few weeks ago the writer had the opportunity of meeting Governor Dunsmuir and Premier McBride of British Columbia, and Messrs. Morley and Buscombe, Mayors of

Victoria and Vancouver, and all these gentlemen were heartily in favor of the project and will hail enthusiastically a visit of this the greatest scientific body in the world. Premier Rutherford of Alberta and the Mayors of Edmonton and Calgary were also decidedly favorable to the plan of bringing the visitors. In the case of the cities it is of course too soon to bring the matter formally before them as municipal promises cannot be made so long as three years ahead. This subject will be brought before the Provincial authorities of Manitoba and Saskatchewan, and the cities outside of Winnipeg in these two provinces. The sentiment of everybody thus far approached has been completely with the plan



LORD KELVIN
President B. A. S. (1871).

of inducing the men able to judge of our resources to see for themselves the greatness of promise of our prairie and mountain domain.

## OUR DUTY.

Perhaps no greater means of influencing our kinsfolk across the sea could be placed at our disposal than a successful meeting within our borders of the British Association for the advancement of science. The idea is novel. To have the convocation of hundreds of the world's greatest minds in a city, which though now a University city, and having a population of upwards of 100,000, had yet when the writer first saw it only two hundred and forty people, is certainly unique. These men going back will tell in Great Britain and Ireland of

the spread of British civilization under the meteor flag, of the marvellous natural resources awaiting development, and of the vast areas unoccupied capable of affording comfortable homes for the world's needy millions. Their visit, too, will supply them with knowledge which, in their places as public teachers, lecturers, and men of influence among the intellectual and moneyed classes of the old world, will awaken wider interest in our commercial condition and political relations. Their coming will lead to the firmer establishment of our wide Empire.

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